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Abeel, David, 1804-1846.
Memoir of the Rev. David
Abeel, D.D.

D. Abeel

MEMOIR

OF THE

REV. DAVID ABEEL, D.D.

LATE MISSIONARY TO CHINA.

BY HIS NEPHEW,

REV. G. R. WILLIAMSON.

NEW YORK:
ROBERT CARTER, 58 CANAL ST.

1848

ENTERED, according to Act of Congress, in the year 1848, by
ROBERT CARTER,
In the Clerk's Office of the District Court of the United States for the Southern District of New York.

THOMAS B. SMITH, STEREOTYPER,
216 WILLIAM STREET, N Y.

ROBERT CRAIGHEAD, PRINTER,
112 FULTON STREET.

PREFACE.

The following Memoir, now presented to the Christian public, has been prepared at the suggestion of friends, who believed that the interests of vital godliness and of the cause of Missions called for its publication.

It is compiled from the Journal, Diary, and Correspondence of Mr. Abeel. The part of the Compiler has consisted, chiefly, in arranging and connecting these materials, and thus the work appears partly in the character of an autobiography. It has necessarily assumed this shape, as the distance of Mr. Abeel's field of labor has precluded any knowledge of the events which occurred during the greater part of his life, farther than they are recorded by himself.

It has been found difficult to give to this work that peculiar interest which has been thrown around many Biographies. The difficulty has been two-fold—consisting in the impossibility of recalling to any extent a correspondence which was scattered over every part of the globe —and in the want of knowledge respecting those little facts and incidents of life which often develop the character in its most delightful aspects, and which can only be known by the intimate acquaintance arising from con-

tinual personal intercourse. Consequently, the reader must not expect to find those points of peculiar interest which characterize Biographies prepared where these difficulties have not been experienced.

Whether the fact, that the principal events of Mr. Abeel's life are recorded in his own language, compensates for this deficiency, the public will judge. The work, as it is, has been prepared with care; and the object of its publication will be fully attained, if its perusal shall lead to more expanded views of Christian duty, and more earnestness and zeal in following those, "who through faith and patience inherit the promises."

West Ghent, Columbia Co., N. Y.
January, 1848.

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MEMOIR.

CHAPTER I.

David Abeel, the subject of this Memoir, was born on the 12th day of June, 1804, in the city of New Brunswick, New Jersey. His father, David Abeel, Senior, was a son of James Abeel, of the city of New York, a Deputy Quartermaster in the Continental army; and an elder brother of the Rev. Jno. N. Abeel, a pastor of the Collegiate Reformed Dutch Church, whose memory is still precious in the hearts of many who owned him as their spiritual father. David Abeel, Senior, was an officer in the United States Navy, during the time of its most severe service in the course of the Revolutionary war. He was engaged in several actions; and was so distinguished for his bravery, that, in connection with a few others, he received the special thanks of Congress for his devotion to the service of his country. He was a man of strict morality and worth. The mother of the missionary was Jane Hassert, of New Brunswick, a lady possessed of deep piety, great benevolence of character, and gentleness of spirit. The

Abeel family were originally from the city of Amsterdam, Holland. Both his father and mother had passed from earth before his last return to his native land.

We have no record that in his early youth, he was the subject of any peculiar religious impressions. These years were characterized by a great vivacity of spirit, a depth of generous feeling, a high sense of worldly honor, and a remarkable devotion to friends and friendships. He was also exceedingly fond of all athletic exercises; and at this time his constitution became well developed, and acquired that strength which enabled him in after-life to perform an immense amount of intellectual labor; and to struggle, for so many years, against the ravages of a deeply seated disease, which seldom continues so long in the system without producing fatal results.

When fifteen years of age, he made application to be admitted into the Military Academy at West Point, but on account of the number of those who had made previous application, he was led to withdraw his request. In this disappointment it is easy for us, at the present time, to see the hand of Providence preparing the way for his engagement in the service of that Master, whom as yet he did not own as his Lord.

He then turned his attention to the study of medicine, with a view of spending his life in its practice. He had been engaged in this study for about a year, when, in the providence of God, his mind was brought under the influence of religious truth, which

resulted in his conversion. He has left no account of his exercises at the period when it was thought that his soul passed from death unto life; but all the circumstances connected with that change are remembered distinctly by the surviving members of the family. His convictions were so deep as to produce in his mind the fear that he had sinned against the Holy Ghost. They increased, as by reflection he became more deeply impressed with the inconceivably fearful nature of that sin. The Spirit of God operated on his conscience with great power, and the very strength of mind which he possessed, only served to deepen his anguish, by enabling him to view eternal things more clearly.

His soul was racked with deep anxiety and tormenting doubts, and many weary days and sleepless nights were appointed him. At this time there was no settled pastor in the Reformed Dutch Church of New Brunswick, where he was in the habit of attending divine service; and he sought the instructions of that venerable father in God, Dr. Livingston, who had the oversight of the vacant church.

His peculiar treatment of the awakened, while it displayed his knowledge of the human heart, also unfolded to their view their own guilt and true condition, and led them more quickly to the cross of Christ for pardon. He thoroughly probed the heart of this young inquirer, and showed him all its vileness, before he led him to hope for any relief. It was a severe treatment, but it was needed; and although the natural heart for a time rebelled against the development of its guilt, yet, under the blessing

of God, the faithful teachings of that venerable man were the instruments of producing clear and correct views of religion in the mind, and of leading the penitent soul to resign itself to the mercy of Christ, in hope.

After a long season of deep distress and darkness, hope dawned upon him. But when he first found relief from his convictions, his peace was by no means complete—the clouds did not pass away immediately, but they were gradually dispelled, as his views of truth and duty became more expanded. From this time there arose a lasting intimacy between himself and Dr. Livingston. It is to be regretted that Mr. Abeel never committed to writing the incidents connected with his conversion, that we might possess the narrative of his religious feelings and exercises, even from the very commencement of his Christian course; but from the testimony of those who were witnesses of the remarkable change which then manifested itself in his walk and conversation, and from their recollection of his own expressed views, we are well assured of the fact, that he himself conceived this to have been the season of God's mercy, as displayed in the conversion of his soul.

Then those traits of Christian character began to be developed, which distinguished him in all his course, and which became more marked as the work of sanctification progressed in his soul.

From the very commencement of his religious life, he was led to take a high position in regard to duty, and the extent of his consecration to the ser-

vice of God. Firm conscientious principle took the place of mere manliness and worldly honor, and became his guide in all his conduct; leading him to exercise the most scrupulous care in regard to the feelings of others, and the greatest watchfulness over his own spirit.

And that love for souls which burned so brightly and steadily in his bosom, and seemed to be his master-passion, was kindled there by the gracious Spirit, when he felt the mercy of God in his own salvation. Under its influence his great inquiry was, "How can I be of greater service in the cause of my Master?" Nor did he cease to seek an answer to this question, both by wrestling with God in prayer, and by watching the course of his Providence, until, by devoting himself entirely to God, as an ambassador for Christ, he was able to satisfy in some degree the desire which burned within him, to take up his cross and deny himself and follow Jesus.

We know not what were his peculiar exercises in reference to the work of the ministry; but it is hardly probable that possessing such views he should falter in the matter; except when overcome with a sense of his unworthiness, and a fear of future unfaithfulness—feelings which he often experienced, and recorded in his journal. But, whatever were his doubts as to his ability, he does not appear to have had any with regard to his duty; and accordingly we find that, ere long, he addressed himself to the study of theology. In the fall of 1823, he entered the Theological Seminary at New Brunswick, where he remained for three years. He engaged in

all the studies of the course with conscientious diligence, and enjoyed not only the respect, but also the intimate friendship of his Professors.

The records kept in his private journal at this time, tell us of a spiritual course, chequered by alternate hopes and fears, yet displaying one great aim and desire, which manifested itself in a constant struggling after more holiness and devotion to the service of Christ.

During his course in the Seminary, he was as much engaged as he could be in accordance with the rules of the institution, in lecturing, in visiting the sick, the suffering and the poor, and administering to them religious instruction and consolation. He labored much for the poor at the almshouse, thus evincing that missionary spirit which was the governing motive of his future life. While he was in the Seminary, that great and good man, Dr. Livingston, was called from his labors to his rest in heaven. He felt his loss most deeply, and mourned over the departure of his spiritual adviser.

Among his papers the following resolution was found, which was formed and subscribed by him, while in his preparatory course :—"Conscious of the importance of making an *unreserved* surrender of myself to the service of Him under whose banner I have enlisted, I would solemnly determine, (not in my own strength, but by the co-operation and restraining influence of the Spirit of God, in whom alone I trust,) on this, the 15th of September, 1825, henceforth to renounce every known sin, though it cost me the pain of plucking out an eye, or cutting

off a hand; and of living, as far as possible, a life consistent with my high vocation. May the Lord grant me his strength, and the glory shall be given to him."

The records in his journal during his last year in the Seminary, display his feelings of distrust in regard to his fitness for the work of the ministry. His theological course was finished on the 15th of April, 1826. On the 20th of the same month he received his license to preach the Everlasting Gospel, and his written reflections show how highly he valued the privilege, and how deeply he felt its responsibilities.

"*April* 20, 1826.—Never before have I written under such peculiar circumstances. This day I have been licensed to preach the Everlasting Gospel of my Lord and Saviour Jesus Christ. I feel impressed with a view of the solemnity and deep responsibility of my office. Oh, how unfit am I to undertake a work which involves such eternal consequences. Blessed be God, I do not go forth in my own name, I do not depend upon my own sufficiency. My strength and confidence are in the Almighty Being, who, I trust, has called me. His promises are encouraging; and his faithfulness, though repeatedly proved, has never failed. It is my desire now, before I commence the duties of my office, to make a solemn and unreserved surrender of myself to the great Lord of the vineyard. My life, my health, my time, my talents, all that I have, I sincerely desire to consecrate to his service. Lord Jesus, take me, and make me thine. And now would I come to the determination, in my Father's strength, to live a life of

faith and holiness—to keep myself unspotted from the world—to live in the habitual commission of no sin—and to mortify the old man, with his affections and lusts. Oh, how shall I preach to others that which I practise not myself. Oh, thou great God, I have no strength of my own, I look to thee for thy grace. Now I am thy servant, intrusted by thee with the office of the ministry; keep me, Oh keep me, from sinning in thought, word or deed. Let me experience the power of godliness in my heart, and from this day walk in newness of life; and henceforth spend and be spent in thy service."

The next Sabbath he preached for the first time in the church of English Neighborhood, and the Sabbath after, in the city of New York.

Large extracts might have been taken from his journals, during his life in the Theological Seminary; but as the chief end of their compilation is to present him to view as the active laborer in the vineyard of the Lord, it has been deemed expedient to use this journal but sparingly. It is sufficient to say that all the records of his early diary display the firmness of his Christian character, from its very commencement. As the circumstances and duties connected with a regular settlement as pastor served more fully to develop that character, the extracts in the next chapter shall be more copious.

CHAPTER II.

On the 26th of May, 1826, David Abeel received his commission to labor as Pastor in the village of Athens, Greene county, New York; and in the course of two weeks he became established at this place.

In speaking of its moral condition, he says: "It is much like the famous city from which it derived its name, in regard to religion. Vice appears to reign in all her multiplied forms. Blasphemy and intemperance abound. The Sabbath is in great measure disregarded; and were it not for the power of that Master who has promised to be with his ambassadors, I would shrink from the task and retire in despair. The place abounds in brick-yards, in which the most vulgar and abandoned are engaged."

When he first reached Athens the church edifice was not yet completed, and he used the school-house as the place of worship.

From the very commencement of his labors, he manifested the greatest anxiety in regard to their result. He was so deeply affected by the appearance of the wickedness around him, and by thoughts of the responsibility of his station, as the one appointed of God to lift up the standard against the prevailing iniquity, that he ceased not, day and night,

to struggle in prayer with God for his blessing. He then displayed one great principle of his life, which always influenced him, and gave additional energy to all his labors. *He hoped for great things;* and his desires, and supplications, and expectations knew of no limits, but the broad promises of God's word. The record in his diary a short time after his settlement, testifies to the extent of his anticipations, and the depth of his anxiety for his flock. "My earnest desire, my prayer, and, I had almost said, my expectation is, that God would visit us in mercy. There are some favorable appearances. Oh, that the Lord would make his unworthy servant instrumental in arousing his people, that, by co-operation in prayer and active exertion, the spiritually dead may be awakened." "O God, strengthen and assist thine inexperienced, feeble servant." Again: "My heart feels deeply anxious for a revival of pure and undefiled religion. The appearances are encouraging, and we sincerely hope and pray that God will bless us."

In October he was ordained as an evangelist by the Rev. Classis of Rensselaer. He thus records the event and his own feelings:—"On Tuesday the Classis met, and ordained me as evangelist in the church of Athens. The exercises were solemn, and I trust sanctified to my soul. Oh, the responsibility of my sacred trust!—'who is sufficient for these things?' May that God in whose name and strength I desire to go forth, from this time bless me with strength equal to my day. If my heart deceive me not, my desire is, to be a workman who need not be ashamed. I wish to be earnestly devoted to the ser-

vice of my precious Jesus. Feeling impressed with an idea that my race will be short, may my covenant God give me the utmost diligence to work while the day lasts. O Lord, never leave me."

In examining his labors as pastor of this church, we cannot fail to notice their extent and variety. He used every means, both direct and remote, with the most indefatigable diligence, to affect the hearts of his people. The effect produced by his labors during his brief sojourn in that place, teaches us what can be done by an entire consecration of the ministry to the service of the Master. His mornings were spent in his study, his afternoons in going from house to house for the purpose of religious conversation with all who attended on the services of the church.

He carefully recorded all the incidents which occurred in these visits :

"*Sept.* 2.—I spent several afternoons last week in visiting families, particularly the sick. My anxiety in behalf of this people is continually increasing, and I have reason to hope that my labors have not been in vain in the Lord."

"*July* 9.—This day has been partly spent in visiting. Among a variety of characters which I saw, was one which exceeded all others in obduracy that I had ever witnessed. It was the case of an old man, probably upwards of seventy years of age. Before speaking to him, I understood that he was addicted to intemperance, blasphemy, and doubtless many other vices equally heinous. When I inquired respecting the condition of his soul, he acknowl-

edged his wickedness and unpreparedness for heaven. I spoke of his age—he knew that he soon must die. I alluded to the future state of his soul—he acknowledged that it was not prepared for heaven, and thought it never would be; and was aware, that if removed soon, his soul would sink to hell swifter than a ball escapes from the cannon's mouth. He said the mere thought of hell distressed him dreadfully. I spoke of the Saviour—he knew his power and willingness. I asked him, why then he did not believe in him? He replied with emphasis, 'Because I won't.' He said he knew it was nothing but disinclination. Seeing his awful hardness, I endeavored to move him by the terrors of the Lord, but all in vain. He knew that he could not stand at the day of judgment. He knew that he would be speechless, believed that eternal torment was insupportable, acknowledged that the mere reflection shocked him, and yielded his assent to every awful and awakening truth which could be mentioned in relation to his own future state. He said he knew them all, was familiar with the word of God, and pretended to believe the whole of it, even the most alarming descriptions of judgment and destruction; and yet remained as insensible as a rock. I spoke of his death-bed scene—he enlarged on the subject, and mentioned the principal causes of agony at that trying hour. In a word, the most terrifying truths, though fully acknowledged, had no effect—the most moving and persuasive considerations were entirely unheeded. He candidly confessed that he had experienced great convictions of conscience, and been

deeply impressed with religious truth. He had a pious mother, who had often conversed with him, but had hardened himself and braced himself against the truth. He was the only sinner that I had ever seen, who, while he admitted a state of eternal punishment, was not supported in his course by the vain hope of future preparation. Hope, it appeared, was a stranger to his breast; and yet there appeared nothing like despair—nothing, but total stupidity. Such is the depravity of the human heart. 'Who then hath made me to differ?'"

He preached frequently, as the state of the people demanded. His regular services consisted in preaching twice, and holding a Bible class on the Sabbath, and lecturing twice during the week. That his labors were often still more abundant, will be seen by reference to his diary.

"*December* 11, 1826.—For every evening this week I have been engaged in some meeting, besides delivering a funeral address on Tuesday, and a thanksgiving sermon on Thursday. This day I have preached twice, as usual. My soul was moved in prayer this evening, and I felt as if I might commit sin in something like an impatience for a revival at the present time. Although my concern for sinners is sometimes as an oppressive burden; yet, I wish to say in all cases, 'Thy will be done.'"

"*December* 24.—For the last two weeks I have been engaged in some exercise almost every night in the week. Sometimes I possess much enlargement and assistance in the discharge of duties. I find myself also at times oppressed with gloomy

doubts and fears. I often feel much distressed to think that all these services will tend to harden, if they do not benefit. I wish I could realize more deeply the wretchedness of ruined souls. Oh that I could weep and pray for them with all anxiety and feeling."

"*October* 10.—During the past week I have been much engaged in preaching, attending prayer meetings, and visiting families. I sincerely hope that the Spirit of God will be poured out in copious effusions upon this place. There will doubtless be much opposition. The enemies of the Saviour are already taking a stand, and we may anticipate much resistance. But the strong man has a stronger than he with whom to contend. I think that I feel willing to stem the current of opposition."

He was faithful to souls, in dispensing to them advice in his daily intercourse, and in preaching by the power of a holy walk and conversation. And perhaps this, under God, was the great element of his success. His aim was to make his life an exemplification of the blessed constraining influence of the religion of his Master. Hence his words always possessed a power, which can only be derived from the conviction on the minds of men, that the preacher of the Gospel is sincere and earnest in his desires for the spiritual welfare of his flock. He never permitted an opportunity to pass, without enforcing on the consciences of those with whom he came in contact, the necessity and beauty of holiness. It was remarked by one under whose roof he found a home during the time of his labors at

Athens, "I never knew him to sit with the family, or even to pass through the room in which they were engaged, without making some remarks of a religious character—saying something to impress the mind with its importance." Such was his intercourse with all his people. Although he never intruded his religious views in conversation so as to offend, yet he always managed skilfully to say something for the honor of his Master. Nor did this constant or frequent introduction of such topics leave any impression on the minds of men of a gloomy or unpleasant nature. This was not the character of his own spiritual exercises; and he chose to commend the cause of his Master by showing the pleasures connected with it, rather than to terrify by the language of warning. Hence, even the impenitent were pleased to listen to his language of affection and kindness, and were willing to believe in the worth of a religion inculcating such joyful truths, and bestowing on the soul such glorious hopes. Never, except in peculiar circumstances of guilt and depravity, did he apply to any the severe threatenings of the word of God; and then, his manner testified to his sorrow that duty demanded such a severe treatment, and showed that he was led by love, and not in anger, to warn the wanderer.

As may be expected, the labors of Mr. Abeel, in this place, were attended with the blessing of God. There never was any season of great excitement, but the power of truth manifested itself rather in the continual spirit of inquiry, and constant in-

gathering of members to the church. Almost from the very commencement of his labors, good effects were visible. Audiences increased in size and solemnity, and many were brought to a knowledge of the truth as it is in Jesus, who never before had experienced the influence of religion on their lives in any way. He often mentions in his diary, the pleasant state of religious feeling among his people.

"*September* 5, 1826.—Thus far I have been engaged in the duties of my avocation. From all that I can learn, the state of things is becoming interesting. There appear to be a number under great concern of mind. This evening we had a solemn meeting. The Lord assisted me, and I was happy to see a number there, who a short time since, of all others, appeared the most profane and abandoned."

"*October* 22.—This afternoon I conversed with a young convert, who appears to be very joyful. She thought that my previous conversation with her had, through the effectual application of the Spirit, led her to where Christ had found her."

"*November* 11.—This week I have been engaged at my usual labors, and am pleased to find that the Lord blesses such an unworthy servant. Lectured on Wednesday evening, after which, held the anxious meeting, and found a number of new cases. Every day, almost, brings some news to my ears on this joyful subject. The Lord is evidently among us. Some of those who before were impressed, profess to have a hope. Others, who at first mocked, are brought under concern of mind—the cases are principally confined to females. To-mor-

row I administer the Sacrament of the Supper for the first time. I trust the Lord will be with us. I have been distressed on account of my want of humility. I have not those feelings which I desire, although the Lord, I think, gave me more enlargement in prayer to-night, than ever in this place."

"*March* 11, 1827.—The Lord continues the gracious operations of his Spirit. Since I last wrote there have been apparently some conversions, and the solemnity appears at present very encouraging. To-day I was strengthened to preach with considerable feeling. My mind and soul were drawn out in prayer more than usual, and I have reason to trust that good has been done. Many of the Christians appear sanguine in their expectations of a great shaking; their hearts have been drawn out particularly in behalf of some of the men. Oh, that God would save them, and bring them up to his help against the mighty. There are seasons when my spirits flag; not that I am gloomy, but feel languid. I have reason to think that this is owing to morbid sensibility in the digestive organs; and my impression is, that I would feel more deeply and constantly engaged, were it not for this species of bodily disease. I hope not to mistake animal excitement for true piety, nor to distrust when not excited. Oh that my faith was exceedingly firm, and every grace in lively and vigorous exercise."

"*March* 25.—I have great reason to be thankful and encouraged, in view of the success of my labors. Since I have been here, twenty have united themselves to the church, on the confession of their

faith. In the commencement of the past week my feelings for lost sinners rose to a degree of agony. The burden of my prayer is, that God would bring in those who will be useful in his service."

The fruits of Mr. Abeel's labors were not restricted to the awakening and conversion of sinners, but their good effect was also manifested in the upbuilding of the body of Christ in faith and knowledge, and the elevation of the standard of personal piety. One fact has often been repeated to the writer, and it testifies the faithfulness, care, and devotion of this servant of Christ. Not one of all the number who joined during his ministry in the place, ever returned to the beggarly elements of the world. Twenty years have elapsed, and those who have not been called away by death, still remain firm in doctrine and practice, and zealous supporters of religious truth. Thus did God graciously own and bless his exertions.

But although he labored so faithfully among his own people, and manifested the greatest interest and anxiety in behalf of their spiritual condition, his efforts for the promotion of his Savior's glory were not confined to them.

He was eminently catholic in his views of Christian intercourse, and he delighted to go whithersoever his services as a preacher of truth were needed. He spent as much time as he could consistently with his first duty to his own charge, in visiting the neighboring congregations, and especially those in which there were special indications of God's presence. His assistance was eagerly sought for on

these occasions, and readily given; and he often returned from such services refreshed by the signs of God's presence, and encouraged to more earnest endeavors and prayer for his own flock. He thus records the fact that he engaged in these extra labors, and speaks of the pleasure derived from them.

"*January* 29, 1827.—Agreeably to arrangement, my brother Chester and myself started on Monday morning of last week for Canaan, the scene of a revival. We arrived there towards evening, and attended a meeting appointed for prayer; in which, in compliance with the solicitations of the pastor and others, I delivered a lecture. I remained there until Friday morning, and was engaged during the greater part of the time in visiting, holding small prayer-meetings, and preaching. I preached every evening in the week, except one; the meetings were well attended, and exceedingly solemn. My own spirit has been refreshed, and I sincerely hope the souls of others benefited: the Lord assisted me in my exercises, and, I trust, applied the word by his Spirit to the souls of those present.

"*May*, 1827.—The last Sabbath I spent at Schodack and Stuyvesant. Preached three times, and rode nearly twenty miles. On Monday I visited Kinderhook, where I had been informed that there were convincing evidences of God's presence and power. My spirit was greatly refreshed. I was pleased to find that the children of God were earnest in prayer. Preached on Monday and Tuesday evenings. The Lord was with me, and strengthened

me for the services. While there, I spent the days in visiting and conversing with those whom I met."

"*June* 10.—Two weeks have elapsed since I have written. During that time I trust much good has been done. Besides my usual labors at home, I have been engaged more than a week at Kinderhook. My time was spent in visiting all day, and preaching and lecturing in the evening. I sincerely hope, that, at the judgment, it will be found that these labors were not in vain in the Lord. There are many who express much anxiety concerning the salvation of their souls. In almost every house in the village there appear to be either uncommon solemnity, or impressions of their lost state. I visited almost every family, and was strengthened and emboldened to converse freely with those whom I saw. My heart was warmed, and I felt, and still feel, deeply interested for that people. What will be the result God alone knows. The appearances now are very favorable, and it is the hope of His people that many souls may be gathered in the fold of the Great Shepherd. I have great reason to bless the Lord that he will deign to acknowledge so weak an instrument as I am; and, Oh, that such great and unmerited favors might abase me in the dust at his footstool. I am exceedingly unworthy of his favorable notice, and especially of such signal acts of his mercy."

Thus did he display that spirit which afterwards led him to leave all, and consider the world as the field of his exertions for the glory of God, and the good of souls.

We have now spoken of him only in reference to his labors for the souls of others. But it must not be

concluded that, in their multiplicity, he neglected his own spiritual interests. If this had been the case, he never would have been so successful in his ministry; for these things come not, save by fasting and prayer, and full personal consecration to the service of God. We again quote from his private diary, to show how earnestly he strove after the spirit of his Master, and fought against the corruptions of the flesh. The extracts are illustrations of the fact so often observed, that the true children of God can see none so vile as themselves; and that the symmetry of their Christian character consists in their spirit of consecration, their care and anxiety in the great warfare, and their desire to keep themselves "unspotted from the world." His exercises were doubtless much deepened by an afflictive dispensation, which occurred a few months after his settlement at Athens. His youngest sister died in the flower of her youth, and although she appeared well prepared for her change, yet the loss to him was great. He thus notices the event:

"*Oct.* 22, 1836.—I received a letter on Friday, stating that my dear sister Joanna had left this world of sin and sorrow, on Wednesday afternoon, Oct. 18th. I feel sorrowful, and yet can say, 'The Lord gave,' &c. I trust, and think, that her soul is in heaven, and that I shall soon meet her again. Oh, that this afflictive dispensation may be sanctified to my soul. I am a poor sinner, and need the chastising hand of God upon me. I feel very anxious that it may be sanctified to all the family. Oh, that the Lord would convert every member."

"*Oct.* 29.—I often think of dear Joanna—can

scarcely realize that she has left us—and yet can give her up. I trust that she is with her Jesus."

The following are extracts from different parts of his diary during this period:

"*November* 19.—My mind has been in its usual frame. At times I feel as if I really had the spirit of prayer, and then again I cannot, or rather do not possess those exercises. I am still reaching at something which I have never attained. I wish to be emptied of self, to feel my entire dependence on God, and to realize that I am nothing. I wish to know that I have the purest motive in wishing the blessing of God upon my labors. Oh, that the Lord would purify my heart. I desire to enjoy the continual presence of my Saviour, and especially do I wish to have that compassion for lost souls, which will lead me to give God no rest until he pour out his Spirit upon them. Oh, that I might have all the qualifications of a devoted, useful, approved steward. I sometimes am troubled with doubts, and fear that I may be deceived. Oh, that God would forbid, that while preaching to others, I myself should be a castaway."

"*December* 31.—This day closes another year, and Oh, that I could add, everything that has the appearance of lethargy and sin in me. When I look back to the close of the last year, and compare myself with my situation at that time, I scarcely know what to say. I think that this year has been partially spent with some degree of devotedness to God's service. I have enjoyed pleasant seasons, labored more for the Lord than ever, and, blessed be his

name, he has crowned my weak exertions with his blessing. If my heart deceive me not, my chief joy is found in those services which God requires, and particularly in knowing that the work of the Lord prospers in my hand. But, alas! there have been seasons when my soul has been distressed on account of the strength of indwelling corruption. Unhallowed principles remain to be mortified. I must endeavor to guard every avenue and avoid every temptation."

"*January* 29, 1827.—Yesterday I preached as usual. The Lord was with me, and I trust I felt the influences of his Spirit. My feelings were, and have been for some days much excited. In prayer, I have seldom, if ever, realized that solemnity, humility, and awe, which I have lately felt. I think I know from experience the meaning of that passage, which speaks of the Spirit 'making intercession for us with groanings which cannot be uttered.' The salvation of souls weighs as a heavy burden upon my spirits, and when I attempt to pray for them, my feelings are at times too big for utterance. I have been particularly interested for the spiritual welfare of my dear relatives. That which has greatly conduced to this tenderness of feeling, is a piece which I read in my religious paper, representing the dream of an individual in regard to the damnation of one who ministered in holy things, and who had the appearance of exemplary piety and devotedness in the cause of Christ.

"I often call in question my motives; and my earnest prayer and deep anxiety have been, that God,

in infinite mercy, would deliver me from unhallowed principles, and make me perfectly willing to be esteemed a fool for Christ's sake. I wish to be actuated by a strong desire to promote the glory of God in the salvation of my fellow-men. I wish to have not the least concern to obtain the favor of men, only as far as the glory of God may be advanced. My fear often is, that after preaching to others, and having even seals to my ministry, I myself may be a castaway. May God, of his unmerited kindness, forbid it."

"*February* 19.—I have been endeavoring this afternoon, to obtain the spirit of fervent agonizing prayer, but my efforts have been unavailing. My heart really appeared as insensible as the rock; and this is one great cause of my distress, that I cannot have those awakening views of eternal realities, which are deeply impressed on the minds of some of God's people. If I know my own heart, I wish to feel more deeply for poor sinners; that I may pray with more earnestness, and preach with more impressiveness. Oh, that God would qualify me for the responsible office which I occupy, and make me regardless of everything but the promotion of his glory."

"*August* 24.—This day I have set apart as a day of fasting; and I sincerely hope that it may prove a day of deep humiliation, and fervent prayer. A view of the corruption of my heart, has, for some time past, filled my mind with doubts and fear. My object to-day is, to humble myself before my much-abused and neglected Saviour; to implore him for the effusions of his Spirit, that I may feel more emi-

nently devoted, more earnestly engaged in his sacred cause, and less troubled with those temptations and sins which have been mentioned. May the day be more profitably spent than any preceding period of my life."

"*December* 23.—My health still feeble, but my mind composed and solemn. I have been strengthened to preach as usual. The subjects selected were the most savory and nourishing food for the Christian—'Who is he that condemneth?' &c.; and 'Nay, in all things we are more than conquerors, through him that loved us.' I was strengthened, I trust, in the inner man, and made to rejoice in God my Saviour. Oh, what a Saviour! How admirably adapted to the circumstances and wants of his people. I mourn that I do not love him more. It distresses me to find that any object can produce as lively emotions in my bosom, as the mere mention of his name. I often feel inexcusable for not realizing the strongest possible affection at every thought of my beloved Saviour. To love him with feelings which none of God's creatures can awaken in my heart, has been my effort; and I sincerely hope shall be my invaluable attainment. I have long cherished the pleasing idea of loving him with ardent, nay, supreme affection; but I have regretted that I was obliged to deduce this opinion, rather from the general bent of my inclinations and tenor of my actions, than the unwavering feelings of my heart. When this love is more sensibly realized, than the emotions produced by the combined charms of the most excellent and estimable creatures in

existence, I shall then be prepared to deny myself everything, take up my cross, and, without a pang, nay, with exceeding joy, follow him to the most distant and unpleasant parts of the earth. Then shall I be qualified to become a missionary, and, if necessary, a martyr to the truth of his religion. My heart has been touched with compassion for the ungodly in this place, and my prayer to God is that they may be saved."

"*December* 30.—In the review of the past day, I feel like expressing my grateful acknowledgments to the Lord for the communications of his Spirit. I do not recollect when I have been more deeply humbled in view of the depravity of my heart. I have again had such an insight into its deceitfulness and desperate wickedness, that I feel unworthy of lifting mine eyes to heaven. It appears to me that, if a child of God, I am less than the least of all saints; and I am frequently led to doubt whether the principles of corruption could be so vigorous in their operation, if 'the law of the Spirit of life in Christ Jesus, had made me free from the law of sin and death.' The fear of impure and selfish motives checks my exertions, and even straitens me in my prayers. I have seen so much of the *pride* of my heart, that I often fear that I have never done anything *for God.* Even when I feel most engaged, and preach and pray with the greatest earnestness, I am led to question my motives, and distrust all my exercises."

"*January* 27, 1828.—This day I trust that I have enjoyed 'peace in believing.' I have been refreshed

and edified, by reading the memoirs of that devoted servant of Christ, David Brainard. I think my experience accords in a measure with his, while I feel condemned at the vast disproportion in holiness and activity of life. My mind for a considerable time has been much impressed with the wonderful condescension of God in the whole work of Redemption. The theme is, at times, so presented as to absorb all its powers. When I think of the majesty of the Godhead, illustrated in the possession of absolute perfections, and displayed in his sovereignty over numerous worlds—and when I contrast this with his *strange* dealings towards the degraded and hell-deserving children of men,—I am lost in profound and adoring wonder. I enter into the exercises of the Psalmist, when he contemplated the heavens, and asked 'What is man?' The doctrines of God's sovereignty, discriminating grace, &c., are often impressed upon my mind with peculiar power. While my heart bleeds for the multitude of impenitent sinners around me, I cannot but ask, 'Who hath made me to differ?' What wondrous love! That one so unworthy as I should have been loved with everlasting love, is sufficient to awaken every sensibility of my soul. If I mistake not, the frequent contemplation of this theme has had a sanctifying influence on my heart. While it leads me to such views of myself as humble my soul, it fills my heart with emotions of sincere gratitude."

These are the breathings of a soul ardent in its pursuit after high attainments of piety, and devoted to a life of holiness. They show that he had already

learned much of the depravity of his heart, and was unwilling to trust it, even in its highest spiritual exercises and enjoyment, lest he should make a false estimate of his Christian character. It was the study of his life to know himself; to understand his own heart, and realize the depths of his own vileness. This knowledge formed the secret of his success in unfolding to view the depravity of others, and teaching them the great practical truths of Christianity. This enabled him to guide other Christians in their course, and build them up in their most holy faith. His experience, even at this early stage of ministerial labor, was of no ordinary character; for he was unwilling to be contented with ordinary attainments. And as was before observed, his ministerial course at the place of his settlement derived its influence, in a good degree, from the force of his example, from his sincerity and devotedness, and the consistency of his Christian life. Even to this day, the remembrance of his character exerts an influence over those with whom he spent the first years of his ministry; and they delight to honor his memory, and recall to mind his holy walk and conversation.

His labors at Athens lasted two years and six months. His incessant exertions, operating on a feeble frame, soon produced its effects; and he became so great a sufferer from disease, that he was at last forced to leave his charge, and seek relief in travelling, and in a change of air and scene. It was a severe trial for him to leave the people of his first affection; but it was in some degree mitigated

by the views which he already entertained in regard to missionary labor, and which reconciled him to the dissolution of his connection with the church of Athens.

He did not leave this place, however, until he had sought and found one who might supply the vacancy, and break to his people the bread of life. He says: "Before I leave Athens I feel very anxious to see a faithful brother in the discharge of the duties of this station: then I shall depart in peace." Having accomplished this labor of love to his own satisfaction and that of the congregation, he bade them farewell; desirous of renewing his health by a cessation from labors, and ready to go whithersoever the Lord might guide him as a missionary of the cross. His experience as respects his duty to the heathen is so interesting, even from its very commencement, and so important in the development of his character and future course, that although it commences during his labors at Athens, yet it will be more profitable to present it continuously; for it may be said that after the relinquishment of his pastoral charge, his missionary life commenced.

The day of final account will show the results of his labors in this, the commencement of his ministry, and his only pastoral charge. Doubtless he has met many in the upper sanctuary, whom he could present to God as the fruits of those labors, as his spiritual children and the crowns of his rejoicing.

CHAPTER III.

The work of preaching the Gospel to the heathen is so arduous, and calls for so much self-sacrifice, that no one who views it aright would undertake it without much reflection and prayer. It requires no small share of moral courage, and contempt for personal considerations, to lead any man to engage in its labors and privations. The amount of intellectual and moral strength which will enable one to preach the Gospel in opposition to the force and insults of heathenism, and to bear up under the multiplied cares and vicissitudes of missionary life, would be sufficient to secure for him a high position in the Church, in an enlightened Christian community. He who would be a faithful missionary of the cross, must expect to endure the loss of all things; walking in the footsteps of his Master, by partaking of his sufferings, and, if necessary, by sealing the truth with his own blood. Or, if he is not called to anticipate such a conclusion to his course, he must, from the very commencement, relinquish all worldly prospects; and, leaving his kindred, perform his labors and meet his difficulties alone. Surely no one could entertain ideas of joining this self-sacrificing band of God's servants, without

counting the cost, and seeking the light of God's Spirit to unfold clearly the path of duty.

David Abeel was not of that cast of character which would lead him to rush impetuously into any important undertaking, although, after he had determined his course, his energy and moral courage would cause him to persevere even to the end. For a long time he reflected on his duty, and made it a subject of special supplication to his Master. He used every means to enlighten his mind in regard to the claims of the heathen.

He collected missionary intelligence with eagerness, and perused prayerfully the memoirs of those who had devoted themselves to this work. The life of Henry Martyn, which he studied with care from the time of his first impressions in regard to the missionary work, is still preserved; and it bears the marks of his pencil, designating every paragraph of peculiar interest.

But some extracts from his diary, will show how faithfully, and at the same time how cautiously, he sought to obtain correct views on this subject.

"*March* 29, 1827.—I have thought whether the Lord is not preparing me, by the peculiar circumstances under which I am placed, for a scene of labor far from home and friends. I can only say, in the possibility of the event, that I have no inclination to urge a single objection; but if the Lord prepare the way and make the inquiry, I hope with the Prophet to reply, 'Here am I, send me.' I know the difficulties attending the life of a missionary in foreign lands, and I presume that I am treating the subject

more as a dream, than anything which shall take place. I often think that something is preparing in Divine Providence, of which I have no present conception.

"*April* 9.—Spent part of the day in reading the life of that man of God, Henry Martyn; an admirable character. The dreams of heathen countries and missionary labors often possess my imagination; though, while God continues to bless my labors, I must remain in the field of my present exertions."

"*October* 28, 1827.—My mind, for some time past, has been in a state of great agitation. The subject which has often exercised it, has been impressed with more than usual solemnity. I refer to foreign missions. When in the seminary, my attention was awakened to this subject; and ever since, it has been a matter of the deepest interest to me. I think the intelligence from the Sandwich Islands was the instrumental cause of enlisting my feelings in behalf of this important object. Since I have been at Athens, my mind has been frequently and seriously exercised in relation to my duty on this subject. Often have I conversed with my friends, often has the feeble voice of my petition ascended to God for the direction of his Spirit.

"So deeply have my feelings been enlisted at the consideration of becoming a foreign missionary, that I have feared that these thoughts were the suggestions of Satan, to take my attention from present labors. Thus, for years has my mind been exercised, at longer or shorter intervals. Sometimes I have almost relinquished the idea, at the considera-

tion of becoming more useful in some other sphere of labor; but though there have been a variety of plans, and all generally disconnected from a permanent settlement, yet that of becoming a missionary among the heathen has been the subject of my most frequent meditations and prayers.

"*November* 2.—This day I have set apart as a season of prayer, and fasting, and for the consideration of the arguments in favor of going on a foreign mission, or remaining in this country. My object has been to ascertain, with strict impartiality, the circumstances which induce me to believe that the Lord designs me for the work; and those which are calculated to convince me that this is not the sphere of my labor; and after determining, as nearly as possible, to submit the final decision to Him, in whose hands are the hearts of all men. With regard to my exercises on the subject—for years I have been occasionally impressed with its importance. I have long cherished the thought, that the Lord was opening the way for my labors in heathen lands. Often have I been induced to present this subject before the Lord, and beg the direction of his Spirit. Long has the intelligence of missionary labors and sufferings been regarded with the deepest interest. In general I have had no desire to be permanently settled, no inclination to be encumbered with a family. At present, my mind is entirely willing to leave all my friends; and live, and labor, and suffer, and die in a land of strangers. My fears arise from not being able to determine with precision the great object which at first awakened these feelings, and

brought my mind to its present frame. I distrust my motives. Another objection arises, from having my mind occasionally diverted from this subject to other spheres of labor."

The difficulties which lay in the way of his devoting himself to the foreign work, were peculiar and delicate. He was the only son of his parents, whom God had spared to them. They were already in the decline of life, and depended on him as their earthly prop. They could not readily enter into his views in regard to duty; for it is hard for a mother to give up a beloved object of affection, or for a father to consent that his child, the son of his old age, should depart to climes so distant, that he might not hope again to meet him in this world. He went again and again from his field of labor to his father's house, to reason with his parents and friends, and prevail on them to consent to his wishes.

He recorded his resolution in December, 1827, to offer himself to the American Board the ensuing spring, but it was a resolution made with much fear and trembling. His affection for his kindred was deep and abiding, and it increased in view of his departing from the land and home of his fathers. But his chief fear was, that he had decided to engage in missionary labor from some improper motive.

"*February* 2, 1828.—For some weeks past my mind has been considerably exercised, in respect to the motives which governed me in determining on the life of a missionary. I have thought that perhaps an indisposition to close mental application, or some

other purely selfish principle, may have induced me to decide on the measure. And hence my prayer has been, that the Lord would prevent me in his providence from going to heathen lands, if I have not been called to the work; or from remaining at home, if it be his will that I should embark in this lofty and responsible enterprise. The consideration that God reigns—that Jesus holds the stars in his right hand—that even the great apostle of the Gentiles was hindered from going where he purposed—and particularly, that if I commit my way unto the Lord, he will direct my steps—have afforded me unspeakable consolation, and greatly relieved my mind from that distressing anxiety on the subject which I have experienced."

But he was not deterred by these considerations from the performance of his duty. He says, "while I am sorrowful, my determination is still unshaken to make any sacrifice, and labor in any capacity, if by these means I may be instrumental of good in the Redeemer's kingdom." His spirits soon recovered their usual serenity: he writes—

"*December* 13, 1827.—Since I last wrote, my mind has been composed and cheerful, in view of the great subject with which it has been absorbed. I find that the depression of spirits with which I was afflicted, arose from a dependence for comfort and happiness on created objects, rather than the great source of spiritual consolation; and hence I have been endeavoring to cultivate that disposition of soul which is delightfully expressed in the language of the devoted Psalmist, 'Whom have I in heaven

but thee, and there is none upon the earth that I desire beside thee.' I have arrived at the conclusion, and doubtless facts will confirm it, that a missionary is of all men most miserable, without possessing an elevated tone of pious feeling. As he takes the last look of all that is dear on earth, the bitterness of death will seize hold of him if he cannot realize the reviving truth that his best and most beloved Friend is with him, and will never leave nor forsake him. I pray the Lord that this may be my consolation in every time of trial."

It was at this time, that his health declined so rapidly, that he was forced to leave his pastoral charge; and on account of his debility, he did not deem it advisable to make any arrangement in regard to future labor. He was thus in a most trying position, and the very nature of his disease, which was a chronic dyspepsia, caused a deep depression of spirits; so that he found it necessary to walk altogether by faith, and not by sight.

He sought strength and relief from bodily exhaustion, in travelling; and the Lord in his goodness blessed the means which he used, so that he became comparatively comfortable. As winter approached, a door was apparently opened for his labors, where he might escape the cold and stormy season.

With the advice of his friends and brethren, he sailed for the Island of St. Johns, W. I., where he expected, with the permission of the government, to preach the Gospel to its inhabitants. He arrived at St. John's November 30th, 1828. The passage was tedious and stormy, and his health so feeble, that he

realized the great necessity of the constant exercise of faith and patience.

November 30, 1828, he writes:—"Since I left my native land, God's dealings with me have been peculiar, and the exercises of my heart have also been peculiar. Contrary to every expectation, we were twenty-eight days from the time of embarkation until we reached the port of destination. During almost all of this time, I suffered exceedingly from a short attack of sea-sickness, and a consequent prostration of strength, and weakness of stomach. Day after day we were opposed by contrary winds, or prevented from proceeding by light breezes and calms. I have never been placed under circumstances where the exercise of faith, and patience, and resignation were so necessary, since I commenced the Christian course. I constantly felt that the very events which were the cause of my distress, were necessary; while it seemed almost impossible not to be over anxious in regard to a change. While my mind was fully convinced of the wisdom of my Heavenly Father, in every dispensation, it was with great difficulty that I could suppress the murmurings of my rebellious heart. Oh, what a struggle my bosom felt; alternate peace and anguish, hope and fear, resignation and murmuring, possessed my mind. It was not only a scene of affliction, but, if I mistake not, the system of discipline was salutary to my soul. During all the passage my mind was principally occupied with spiritual subjects, and my heart exercised with those feelings wich evince the presence and operation of the Spirit of God. There was a

fervor and importunity in my prayers which urged me often to the throne of grace, and gave me pleasure in remaining there. I have never realized my dependence upon God more constantly, than during this length of time. I was enabled to resign all my concerns in his hands; while I dwelt with pleasure upon the passage, 'Casting all your cares upon him, for he careth for you.' Amid all the dangers to which we were exposed, and the trials which I experienced, I felt always the sweetest assurance that all things were working together for my good. I have reason to bless God for the discipline of his providence, and sincerely pray that its effects may be witnessed in all my future course."

His hopes, and those of his friends, in regard to his enjoyment of the privilege of preaching the Gospel at the island of St. Johns, were doomed to be almost entirely disappointed. The inhabitants of the island were anxious to hear the word of life from his lips, but the government refused permission. Here was another trial of his faith, and he felt it deeply; for his heart yearned over those immortal beings, and he longed to show them "Christ and him crucified." Yet he did exert a beneficial influence by his walk and conversation. In the midst of men who made not even a profession of attachment to religion, he was as a shining light. He also administered spiritual consolation to others, who, like himself, were called to pass the wintry season in the mild climate of the south. He pointed them to the only hope of the suffering and the dying, and exerted himself in relieving their physical distress.

In April, 1829, he was permitted to preach the Gospel for a short time to the inhabitants of St. Johns. He says:—"Thirty-six years have elapsed since the stated preaching of the Gospel in this island. There has scarcely been one sermon preached in the English language since that time." This permission lasted only two months, when an order from government led him to relinquish public service. "The occurrence of unexpected events has determined my mind on the subject, which produced no small conflict of feeling. I received information that I must desist from preaching, until further instructions. I received liberty to preach for two more Sabbaths, and I published that our last service would be held to-day. I selected the subject, 'The fashion of this world passeth away,' and endeavored to apply it to the present occasion. The attention was good, and the solemnity deep. It remains with God's gracious Spirit to make the exercises profitable."

While spending this winter at St. Johns, he felt deeply the want of religious society. There were none with whom he could hold communion as fellow Christians. He occasionally visited the Moravian missionaries in the neighboring island of Tortola, and was delighted with his intercourse with them. Speaking of these brethren, he writes:—

"*June* 20.—I started early in the week to the end of this island, and crossed from thence to Tortola. I enjoyed the pleasure and privilege of spending two days with these fellow-laborers in the vineyard. It was truly a refreshing season, and the

remembrance of it will ever be sweet. Trifling points of disagreement were forgotten, and every minor consideration merged in the essential and mutually received truths of religion. They are principally men from England, and though the term of service is ten years, yet some prefer a permanent residence in these distant islands. I have seldom, if ever, enjoyed communion of saints more than in the society of these brethren. Oh, how sweet is the anticipation of meeting them, and all the devoted servants of Christ, in our Father's house. Our views on important subjects harmonized, and nothing interrupted the warm and mingled current of our feeling. They have my prayers and best wishes; and had it not been for my present engagements, and the strong prejudices existing in the men of authority against them, I should have rejoiced to have co-operated with them, and thus spent my leisure time in these islands, in the scene of their labors."

His season of usefulness having closed, and the winter having passed, he left St. Johns in July, and arrived in New York in August, grateful for being permitted once more to visit his native land. He was again in doubt as to the path of duty, when the Lord opened a field of labor for him in the city of New York, where he remained until his final course could be decided. He preached in the Protestant Reformed Dutch church, in Orchard street, for some weeks, with great acceptance and profit.

While engaged here those events occurred which directed his attention to China, and led him to the determination of spending his days among its degraded inhabitants.

CHAPTER IV.

It is the peculiar consolation of the servant of Jesus, that his ways are in the hand of the Lord; and that his chief duty is to watch the indications of Divine Providence, assured that all things will work together, not only for his own personal benefit, but also for the glory of "Him who doeth all things well." Such a frame of mind will produce confidence and holy enjoyment. And in reviewing the life of the eminent servant of God whose earthly career we are now tracing, we cannot fail to observe his peculiar watchfulness, in regard to the will of his Master, as developed by the course of his providence. His first views of missionary duty had been entertained in connection with the idea of laboring in the Holy Land, and spending his days in traversing the ground beaten by the footsteps of the Son of God, when he was engaged in his mission of love. But it was not the will of God that he should live or labor there; and he yielded up his wishes readily, when the finger of Providence pointed out to him another path. He thus notices the circumstances which combined to direct his attention to the idolaters of China:—

"*September* 24, 1829.—How wonderful are the

ways of God. Again has a circumstance occurred in his providence, which turns my attention to foreign lands; and appears, from its appropriateness to my situation, to decide the subject of my duty. Since I determined by the advice of my friends to leave this northern region, and pass the winter in a more congenial clime, I have consulted with a young gentleman on the subject, who came to the north to obtain laborers. He mentioned some facts in regard to the limited support of their missionaries, which determined my mind in regard to the impracticability of accepting his proposal; and left me in the uncertainty of any other engagement, should I not comply. I had not concluded on the precise course I should take, when I was sent for by a gentleman, who mentioned that the Seaman's Friend Society, and the A. B. C. F. M., were desirous that I should proceed to Canton in a vessel which sails in less than a month, to see what can be done in behalf of the sailors who visit that port; and also in behalf of the multitudes of natives, who reside on the waters, and in the accessible regions of the country. I have not had an interview with the Society, but understand that they are anxious to see me and engage my services. I may return and report, or remain, at option. Certainly the opening in Providence is very apropos; an unsought and unexpected opportunity. The time of departure, direction of the passage, field of usefulness, advantages of health, and accordance with previous exercises and determinations in regard to foreign lands, connected with no serious obstacle, render

my duty in the opinion of all with whom I have advised, unequivocal. I know from experience the privations and trials of a sea voyage, and a residence in foreign lands. I apprehend many difficulties and sufferings; but I go in the humble confidence that God will support, strengthen, and comfort me. I go with the hope of extensive usefulness, and believing that my health will be restored, and my life protracted and more energetically employed. I know many of these expectations are uncertain; but there is a probability connected with them, and that is the only ground of calculation on the subject. May God direct me. I am happy to know that he can change my purpose, if it be his will, as he did in regard to my previous scheme."

Acting in accordance with these indications of duty, he sought the advice of his friends and relatives; and having consulted calmly and fully in regard to the matter, he offered his services to the A. B. C. F. M. and the Seaman's Friend Society. His offer was unanimously accepted, and the necessary preparations commenced.

"*October.*—My ultimate object, as they were informed, was the introduction of the Gospel within the extensive unevangelized regions of Eastern Asia. My present employment will afford me, not only a safe residence among that benighted and strongly prejudiced people, but also the means of such information, as may originate some practicable plan of evangelizing this populous nation. After preaching one year in the service of the Seaman's Friend Society, I shall probably visit the Islands of

the Eastern Archipelago, ascertain the best means of introducing religion, and devote myself as far as possible to its dissemination. At present I have no definite purposes of labor, beyond the termination of the first year after my arrival. Whether I shall conclude to remain in the employment of the Society which sends me out—or whether I shall visit the neighboring islands—or whether I shall turn my attention to the acquisition of the Chinese or Malay or Dutch language,—or whether I shall immediately return to my native land—must be left to the determinations of the future. I go to do all the good I can; I go, at least, with a strong desire to be unreservedly and eternally dedicated to the service of God. I go with the prayer, that nothing but duty may call me back, and nothing but duty may keep me there—that the glory of God may be my only object in all my plans, in all my exertions."

The time allowed for preparation was very limited; and he was so greatly hurried, that he declares it to have been a season of but little spiritual enjoyment. Still he was enabled to make every necessary arrangement.

The farewell meeting previous to his departure for China, was held in the Reformed Dutch Church of Garden street, New York. He then received his instructions from the Secretary of the Seaman's Friend Society, and delivered his parting address to his Christian friends.

Mr. Abeel and his fellow-missionary, Mr. Bridgman, sailed for China in the ship Roman, Captain Lavender, on Wednesday the 14th of October, 1829.

After weighing anchor, the Roman had not proceeded far below the Hook when she was becalmed, and was obliged to remain there two days. These were days of severe trial to those who had left their all, and whose feelings of affection were revived and quickened by this continued view of their native land. Mr. Abeel notices it with deep feeling:—

"After our friends left us, we weighed anchor and endeavored to get to sea; but the wind was so light and adverse, and the opposing current so strong, that we found ourselves at evening but a few miles below the city, and we were obliged once more to anchor. The next morning we took an early start, but again we were prevented from reaching the wide ocean; and after making many fruitless attempts to proceed, were compelled, from our situation, to run back some distance and wait the approach of a new day. Thus, for two days we were lying in sight of the harbor of the city, which contained at that time the majority of our immediate family. Many tender thoughts passed my mind, and awakened, while they lingered, a host of sensibilities. I thought most of all of my aged parents—the feelings which this step had aroused in their bosoms—the conflict of restrained tenderness and resignation to the will of God—the many anxious fears which distance and time, connected with the great infrequency of receiving information, shall produce—and chiefly the uncertainty of meeting again this side the eternal world. These, and many more of the same character, would obtrude their frequent visits, and for a season fill me with sorrow. But I have reason

to bless God that, in the sense of the Apostle, none of these things moved me. My determinations, my engagements, my prospects, all the steps which I had taken, were approved to my reason and conscience; and, though flesh and blood revolted, I had strength imparted to rebuke these unchristian emotions, and to thank God for counting me in the least worthy of this distinguishing honor. Long have I desired to be an instrument of more than ordinary good in the kingdom of my Lord; and though I had but little expectation of such an arrangement, on account of my unfitness for the work, yet, since my prayer has been answered, I have cause for the strongest gratitude."

Thus faith conquered, and enabled him to rise above these feelings of tenderness. After they had succeeded in clearing the land, he sent back by the pilot a letter to his parents, full of expressions of hope, and even of cheerfulness.

"October 15th, 1829.

"*Dear Friends*,—About daylight, we got under way and proceeded as far as the Narrows; when the tide being against us, and the wind too light to stem it, we again anchored. Now I hear the cry of the sailors, and perceive that they are once more weighing anchor, and spreading the canvas. If the wind 'breezes up,' we will soon lose sight of the shores of happy America, and probably see land again only when we make our destined port. You may be surprised to learn that my spirits have recovered their wonted elasticity, and that I feel happy. I rejoice

in the Providence which has opened this door; and believe, with all the painfulness of leaving friends and country, it will redound to my everlasting welfare and the glory of God. I do not feel as though *I* should say a word against the leadings of Providence; for of all the passengers, it is doubtful whether any will return in years if they can find employment. One goes to seek business for the support of himself, his widowed mother and sister, and feels happy, with this motive, to submit to the separation of many years from these dear relatives. Why, then, should I complain? Why should I not rather rejoice? Only consider the object which takes me away from home, and all the connected circumstances, and you will find much cause for gratitude, and none for despondency. Again I would assure you that I am happy. Though slowly losing sight of one object after another, I am cheerful, and far from regretting my choice, because I feel that I have only yielded to the plainest indications of duty.

"This ship is so much larger and more comfortable than any vessel which has ever borne me above the waves, that I anticipate but few of the horrors of the sea. My great desire is, that God would pour out his Spirit upon the souls of those on board, and grant us a refreshing from his presence; but my strongest desire is, that every one of your number may improve this providence, and become the living members of Jesus, the living Head. May his blessing rest upon you all, and his grace adorn your spirits. I hope you will not be unhappy on my account.

I am in the hands of my Father, and he shall be 'my confidence' when 'afar off upon the sea.'

"Yours, most affectionately, D."

The vessel in which he sailed, was fitted with suitable accommodations even for an invalid; and he enjoyed the society of those who were passengers with him in his voyage. His health during the greater part of the time was exceedingly delicate; and when in the region of the Cape of Good Hope, he hardly knew whether to proceed, or to land and take some return vessel. He feared, lest having arrived at China, he should only be a burden to the cause of his Master, and unable to perform the work assigned him. He thus describes his feelings:—

"*December* 17, 1829.—Never have I experienced such a trial of my faith, and never have I had more reason for gratitude, than since I left my native land. Whether it be necessary to stop, or dutiful to continue,—whether, if my health demands a speedy change to other scenes and habits, we shall be so fortunate as to meet a vessel bound to the Cape, or some adjacent port, (as it is deemed improper for the ship to stop),—whether, if I proceed I shall ever reach the port of destination,—whether I shall recover, and attend to my official duties should I arrive, without the exercise which has proved necessary in times past, and which cannot be enjoyed at Canton—in fact whether I shall live or die, or labor or remain inactive, or continue at Canton, or be obliged to leave it, or remain from home or return, are all matters of extreme uncertainty; and

all demand the exercise of strong confidence in the Lord. It has grieved me to find an undue anxiety on the subject, while I pondered on the future. I have been able to mourn over the least restlessness of spirit which I have detected ; and, in faith, to commit my way unto the Lord. Lately my mind is composed, and my heart gladdened at the kind care of my covenant God. Long have I discovered what I thought a determination to save me, and the conclusion is strengthened by the present dispensation. I am obliged to rebuke those thoughts of home, and comfort, and friends, which may never again be enjoyed ; and look with a steady eye to the Lord. His grace has proved abundantly sufficient for me, and his strength has been made perfect in my weakness. I find great pleasure in casting all my care upon him, in contemplating his perfect government, and in studying his holy word. My attention is given almost exclusively to the cultivation of vital godliness. My disease has not incapacitated my mind for calm reflection, except in a few instances. I think I can kiss the rod that smites me, and rejoice in the hope of the glory of God. My anxiety is to reach Canton, if it be the Lord's will."

But with the advice of his fellow-missionary, Mr. Bridgeman, which fully accorded with his own views of duty, he determined to persevere. He now reviewed his course, unswayed by excitement, and felt that he had obeyed the call of his Master, in devoting himself to his service. He says, " Thus far I have reason to thank God for that unexpected dis-

pensation of his providence, which has separated me from all that is dear in life, and turned my face towards regions of darkness and death. If I am not deceiving myself, I enjoy much of his delightful presence and communion. Here I can take a calm and impartial retrospect of the past. Removed from the distracting bustle of the world, I can enter the recesses of my own heart, investigate its motives, watch its operations, and, by the grace of God, mortify its evil propensities, and cherish its gracious principles. Undeceived by the vivid, though unreal pictures of a heated imagination, I can look forward through the medium of reason and religion, to the great work, in which I am about to engage ; and with which so many wild vagaries of fancy are connected, in the mind of the youthful missionary. I have never been so deeply impressed with the magnitude of any undertaking in which I have ever been engaged, as at present. I have seen enough ; to fasten upon my mind a conviction of the difficulty of laboring among nominal Christians in heathen lands. Their only object is wealth ; and with no higher principle of action than this, alas ! they deem no conduct inadmissible. But the greatest difficulty opposes the introduction of the Gospel in China. Faintheartedness and presumption, carnal ease and popular applause, with every other unhallowed motive and feeling, must be sacrificed. My only object is the glory of God in the salvation of the heathen ; and if anything which I can accomplish or suffer, though most abhorrent to flesh and blood, can secure this end, the path of duty and

happiness is plain. My constant prayer is, that I may have grace to go where duty calls me, and to suffer what it bids me. Oh! that I may be prepared for every trial of toil and suffering; and, if necessary, for death. I wish my mind brought to a perfect willingness never again to mingle in scenes of my greatest earthly pleasure; and, if it be required, to spend my days where no improper motive could lead or keep me. And yet, if I knew my heart, I should probably find a hidden expectation of contending with no serious difficulties, and of soon revisiting the land of my fathers. Something supports me in the undertaking, and it scarcely requires even as partial an acquaintance as I have with my heart, to regard with jealousy and distrust its deeply concealed operations. Yet, with all my suspicions of its treachery and deceitfulness, as far as I am able to determine, I have not embarked in this project without deliberation, advice, and prayer. I am not conscious of the operation of any principle as the impulse of my conduct, which will not stand the test of the judgment; and yet, while inditing this sentiment, I turn to the idea of *unconsciousness* as my refuge, for I believe I am at times actuated by motives, of whose existence I have no suspicion. One thing comforts me. In a previous scheme of missionary labor, God in mercy disappointed me, although I had engaged myself to an association for this purpose. This strengthened my confidence in committing the determination of the subject into his hands. Another consolatory reflection is, that it did not depend entirely upon my decision; for even

after I had come to a conclusion, under the impression that it rested exclusively with me, the expedience of sending two missionaries was submitted to the judgment of those Christians, who were most familiar with the subject. The consultation of the first meeting left the matter in such a state, that I felt as though the wisdom of my Heavenly Father might again change my expected course. I felt happy that He vouchsafed such convincing evidences of overruling and directing the deliberations of His people in my behalf; and confident that if I 'committed my way to the Lord, he would direct my paths.' My constant prayer was, 'Thy will be done;' and when the practicability of sending two missionaries to engage at first in behalf of the different societies was decided, I could not but regard it as the expression of my Father's good pleasure. So that while I distrust my own heart, I think I have another source of support and comfort, to which to flee—the prayerful deliberations of unprejudiced Christians."

It should be distinctly understood, that Mr. Abeel sailed to China under the commission of the Seaman's Friend Society, which was limited, and taken by him with the ulterior object of being transferred to the care of the Am. B. of Commissioners. He freely officiated as chaplain during his passage to China. His soul was filled with anxiety in behalf of those who were with him in the vessel. "There is one subject," he wrote, "which for a few days past has affected my mind with unusual anxiety,—the spiritual benefit of those on ship-board. It was

my hope that much would have been effected in their behalf, and that the fruits of my labors among seamen would have appeared before we reached the port of destination. Since we embarked, this solicitude has been increased by the circumstances and prospects of some of the young men who go out as our fellow-passengers. In the way of public or private exertion, little has been done. Thus far we have been prevented from public exercises on the Sabbath, by indisposition and unfavorable weather. To-morrow that sacred day returns, and I hope that our labors may then commence. I feel under many restraints, from what has been expressed by those who are placed in authority. I did hope to have free access to the sailors at all times, but this is thought an infringement of the system of subordination which is deemed necessary in a ship. I am happy that there is so much time intervening between the present and the termination of our passage; not that I have any predilection to a sea life, but that I cannot endure the thought of leaving the ship, without the conversion of the immortals which it carries; or at least, without relieving my conscience of the burden of neglected duty. Baxter's Reformed Pastor, which I have been reading, has filled my soul with sorrow for past unfaithfulness, and revived the impression that, what your hand findeth to do must be done with your might. Yesterday, I looked over my instructions from the committee of the American Seaman's Friend Society. It appears to me, that I have attempted a work

which demands more zeal and energy than I have ever yet evinced."

Services were held regularly on the Roman, except when interrupted on account of the weather, as will be seen by this extract from his diary.

"*Sabbath, November* 1, 1829.—The most delightful day since we left our native land. Wind and weather favorable. Sick, (from the motion of the vessel,) but much improved; and what is far more important, public worship celebrated. This morning our cabin was consecrated to the service of the living God. It was thought the most appropriate place in the ship. While it is sufficiently large to admit all our number, it is so confined as to prevent them from gazing at distant objects, and indulging in improper conduct. The behavior of those present was becoming—their attention riveted. They were addressed familiarly on the talents which had been intrusted to them—the obligations under which they are placed—the judgment to which they are destined—and the consequences of profitably employing, or criminally neglecting their advantages. In the afternoon, conversed with some of the young men on the importance of personal religion. It was gratifying to see the sailors perusing tracts after service; while in some instances, others would be looking over their shoulders, either reading or listening, and spelling."

"*November* 20.—This afternoon I summoned up resolution, and made a visit in the forecastle. I did apprehend harsh treatment from some who have openly and unblushingly blasphemed the name of

God in my presence. One of them has been indisposed for some time, and I conceived it a favorable opportunity of conversing with him on the great subject which he neglected in health, and to which God's afflictive hand, in an especial manner, directed his attention. As I entered his apartment, my ears were assailed with oaths; and instead of finding the sick man in a serious mood, I soon ascertained that they proceeded from his lips. Pale, emaciated, and enfeebled by disease, I was shocked at his insensibility and hardihood, and immediately endeavored to convince him of his guilt and danger. I remained probably an hour conversing with him; and intentionally, though without a direct reference, to those who mingled with us. Silence, and as far as I can judge, a conviction of the truth, were the consequence. It has doubtless produced a good effect; for, though it may never have a sanctifying influence on the mind, it has opened a door of labor, and emboldened me to enter. To enlist the kind feelings of his heart, I sent him some of my private stores."

"*November* 30.—Yesterday we enjoyed our established privilege of morning and afternoon service. The crew were generally present, and especially in the afternoon. Never, since we commenced preaching, did I witness such fixed attention; and never, since we sailed, has the Sabbath been so well observed. Silence, and more suitable engagements, took the place of much unprofitable conversation; although, alas! there are many things still to be deplored. To-day I received a note from one of the

sailors, desiring an interview, with a special reference to religious information. As it bore the evident marks of sincerity, it afforded more pleasure than any object my eyes had seen during the passage. In the evening, I saw the young man by whom it was signed, walking the decks alone. When he saw me approaching, he waited; and when I addressed him, unhesitatingly entered into conversation. He mentioned that his attention had been previously directed to religion, by a tract which he read during the last voyage; but as he could find none disposed to converse on serious subjects, but on the other hand, as there was a disposition prevalent among them to ridicule religion, and deride its adherents, he became indifferent to his best interests; and on his return, yielded to the temptations which beset the homeless mariner. Within the last week his convictions have revived. He feels the necessity of religion, but finds his heart a stone. He inquired with anxiety, whether there was a class of human beings for whom there was no salvation. His sins, and particularly the aggravated guilt of resisting the Holy Spirit, and stifling strong convictions, probably suggested the idea."

"These are the principal facts recorded on the way. The sick man of whom I have spoken, recovered, after affording many an opportunity of visiting the forecastle, and conversing with the sailors. Though he gave no evidence of regeneration, he was punctual in his attendance on the means of grace, and by no means backward in reproving his shipmates of sins, which, I understood, he had not

altogether renounced. The young man who addressed the note to me continued serious; and subsequently gave the clearest evidences of piety of any of our number; I speak comparatively, for 'the time' to judge has not yet arrived; and I know not how he will appear without the excitement of the means which were enjoyed. He was probably the subject of more conversation than any of his companions. Some scoffed, others justified; those who appeared to me the most unpromising when we embarked, became his advocates; and though unconverted themselves, were so far convinced of the propriety of such conduct, as to avow their sentiments, and rebuke the ungodly caviller. I took the opportunity of private conversation with the majority of them, and should have had more frequent interviews had the state of my health permitted; the effect was evident in the immediate seriousness produced, as well as in their subsequent conduct."

The voyage passed on rapidly, during which time his spirits often declined and rallied, being very much influenced by his physical state. As he came near to the lands of heathenism, his heart was filled with strong desires for their spiritual welfare. The ensuing letter was written at this time.

"A few more days, under ordinary circumstances, will bring us safely to our destination; and as no homeward bound vessel has greeted our eyes thus far, I have determined to take time by the forelock, and be prepared, should an opportunity occur, immediately upon our arrival. Since we lost sight of our native land, many days have elapsed, and not

until we had *enjoyed* the prospect of sky and water for nearly three months, did we catch a glimpse of what might be termed land; and even that, by strict propriety of speech, could scarcely be called '*terra firma*,' for it has frequently trembled to its base under the action of volcanic fires. Since that time, one island has arisen in the prospect after another, until we have stretched beyond the Indian Archipelago, and gained the wide expanse of the Pacific Ocean.

"While sailing so near the habitations of these pitiable heathen, my mind, (as is naturally the case,) has been filled with projects, or rather imaginations, for their conversion. Millions inhabit these islands, who, so far from possessing any correct ideas of religion, are represented in some cases, as but little superior to the brute creation. And yet these are immortal, accountable beings, subject to the same general law of mortality as Christian nations, and with no other preparatory state but the present existence. It is a consolatory reflection that God will deal justly with them; but we all know that the Gospel is necessary to faith, and faith to salvation. The greatest barrier to the introduction of Christianity in these numerous and thickly populated islands, lies in the heart of Christians. Worldly enterprise with equal advantages, would conquer these difficulties; and if wealth was the object, and the Gospel the means of obtaining it, men would weep with the ancient hero, that there were no more islands of the sea to evangelize. I should delight to have those persons who are ever objecting

to Foreign Missions, visit some of these regions of mental and spiritual darkness; and learn from observation whether the necessities of our own land, which they think should engross the attention, and limit the efforts of Christians, are to be compared to the condition of those who have never heard of a Savior, and possess no means of information. It is true, that our own country should be supplied with the Gospel, and the living teacher; but, while this should be done, certainly the other should not be left undone."

Thus every new sight touched his heart with sadness, in view of the destitute and guilty condition of the poor heathen; and strengthened his resolution to serve them. He reached Canton, February 25, 1830. His diary contains this record of his first impressions.

"On heathen lands, surrounded by millions who worship stocks and stones, who are more ignorant and more fully stupid on the first principles of natural religion than I believed possible—whose minds are so warped by error, or unaccustomed to truth, that it is with difficulty you can communicate a just sentiment. Pitiable, miserable beings! I can scarcely reconcile the idea to my mind, that the persons whom I daily see, are the pagans of whom I have thought, and read, and heard so much; and for whom I have joined God's people in so many petitions. 'Bone of our bone, and flesh of our flesh,' with features, actions, intellect, feelings like our own—so similar that they remind me of my Christian friends, whom they resemble, and yet in gross darkness.

Having no God—without a knowledge of the blessed Redeemer, though under the same necessity of knowledge with Christians—bound to the same eternal destiny, with no other season of preparation than the present—withering under the same infirmities, and daily dropping in the grave. My heart melts with tenderness at the thought of them; but I know not their language, neither will my other arrangements allow its present acquisition; and even if I were sufficiently acquainted with it, I could only work interruptedly and silently."

On their arrival, he and his companion, Mr. Bridgman, were kindly welcomed by the residents of Canton, and especially by Dr. Morrison. "On Thursday we reached our destination, and were most kindly received by C. N. Talbot, Esq., the consular agent, whose father and brother had been our fellow passengers, and to whose hospitality we were commended by our friends in America. Upon learning our arrival, we were visited by Dr. Morrison; who, as might be expected, welcomed fellow-missionaries into this long neglected field with no ordinary joy. A career of more than two-and-twenty years' labor, under the many embarrassments and trials which were experienced, especially at first—without the permanent assistance of a single companion—and particularly after the sentence of death begins to be felt in a body shattered by toil and anxieties—might be supposed a sufficient preparative to the welcome reception of those whose avowed object is the same, and who are expected to find their highest interest in its promotion. From many of the residents, and

especially from those of our own countrymen, to whom we had letters, we soon enjoyed all those polite and kind attentions which are calculated to reconcile a stranger to an abode in foreign parts."

With his characteristic energy Mr. Abeel commenced his labors as seamen's chaplain. There occurred many interesting incidents in the course of his duties, some of which are recorded in the following extracts from his journal. He writes,— "Before and since the absence of my fellow-laborers, applications were made to hold service on board the few vessels in port; but the haste to discharge and reload was more powerful in its influence than the desire to 'lay up treasures in heaven.' My offers were received with much politeness—the laudable object highly appreciated—the kindest wishes expressed—but from some cause, perhaps as unpleasant to the officers of these vessels as to us, no arrangements were made; and of course, nothing was effected. This is by no means unexpected, neither is there any reason to believe there will be the same obstacles after divine worship is regularly established at the place.

"Early in the summer, a sailor from one of the ships had his limb fractured, and was brought to Canton for surgical attendance. His escape from death appeared miraculous. He fell from a great elevation, struck the rigging, was turned from his perpendicular descent, and thrown into one of the 'tops.' This marked interposition of an overruling power produced no impression of gratitude or repentance. He was attended by a companion who

had been educated in one of the Lutheran churches in Germany, was circumspect in his deportment, but by no means satisfactory in the evidences he gave of Christian character. He had possessed a Bible, but a mischievous monkey had destroyed it. They were each furnished with the word of God by us, and with such books as were deemed most applicable. It was not long before the mind of the German received such an impression from the truth, as favored the conclusion, that if he was previously converted, he had been aroused from a deep slumber; and, if not, had now experienced 'the grace that bringeth salvation.' He evinced a deep interest in behalf of his shipmate—deplored his stupidity —endeavored to arouse his slumbering conscience by exhortation and reading—and kneeling at his bedside, besought the gracious interposition of Almighty power.

"His efforts were not without effect. At times the invalid appeared to realize all the horrors of the most hopeless condition, in the associations of a seaman. One morning he told me, with the tear trembling in his eye, 'John has made me feel that I am on a lee-shore.' But, alas! to retain his own figure, he soon imagined himself off again, and with sea-room enough to apprehend no danger from the gathering storm. After an absence of three weeks at Macao, I found his health improved, but his heart unchanged. His praying companion had resigned his office to a youth, whose slender frame had been reduced by the corrosion of a lingering fever, and required the regular attendance of a physician. He

had the most partial and incorrect ideas of religion, and had mistaken himself for a Christian, and supposed that he had always been prepared to die.

"One of the works put into the hands of the elder, was Baxter's Call; which, upon inquiry, he acknowledged had been consigned to the shelf, because its truths were too pungent for his conscience. He was urged so strenuously to its serious and prayerful perusal, that he engaged to recommence it without delay. About this period, the indifference of the one and the ignorance of the other appeared to yield simultaneously to convictions of guilt and danger; and, after a severe struggle through anxious days and sleepless nights, the elder gave all those evidences of a renovation of mind which generally result from this operation of God's Spirit.

"Two months have since elapsed; and the revolution and correctness of sentiment—the firmness of purpose—the humility, resignation, love, and sincere devotion of spirit, the fruits of which his circumstances have elicited—afford very satisfactory evidence, and make even the ungodly and sceptical ascribe the work to its legitimate cause.

"Concerning the other, there is reason to fear he remains in 'the bond of iniquity.' The utmost caution has been necessary, to prevent the cry of 'peace, when there is no peace.' His views are daily enlarging; but, though his knowledge precludes the same danger of delusion to which his peculiar constitution of mind, shrouded in previous ignorance, exposed him, he appears yet destitute of such

a sense of depravity and helplessness as drives the sinner to his last, but only safe retreat."

In one of his communications to the Society, he gives the following hints in reference to the true way of conversing with the sailor on subjects of religious interest:—

"Conversed with some of the seamen, and was met with an excuse to which many have recourse, when reminded of their guilt and danger—that a sailor's life, being so peculiarly exposed to hardships and temptations, God will overlook their iniquities, and lay no *additional sufferings* upon them in a future world. It requires but a few words to convince them of the inefficacy of such a palliative, and make them admit, with their characteristic candor, that there is no necessity of being as bad as they are, and that on land they are no better than at sea. When they find themselves obliged to let go this hold, there is another at hand at which I have found the majority of sailors to grasp, and to which they cling, without taking the trouble to look whether they are safe or not. This is the absurd system of fatality, if it merits the name of system; which, in their belief, answers almost every question, though in fact they can scarcely make it apply to a single one. Talk to them of the general uncertainty of life—of their constant exposure to death—of the unexpected and alarming providences they frequently witness—and to all they make the old, foolish, and worn-out reply: 'You can't die before your time comes.' But suppose your time should come while you are cursing God's name or breaking his laws,

will it be any benefit to know that your time had then come?—that you could not have died before, or lived beyond this period? Is it the right of any man to determine how long he shall live, and when die? And if not, does his ignorance on these points entitle him to a general license for sinning? Is it not his duty, and the express command of God, to be always ready? Beyond this they often become serious, at least in appearance and conversation, and are prepared for such exhortations as are calculated to impress the mind with religious conviction. The wide prevalence of such sentiments is the reason why I have detailed the conversation. It may not be improper to mention the absolute necessity of fearlessness in those who desire to benefit this class of men. That cautious reserve, and those prudent preliminaries, which are unquestionably expedient in introducing topics of religion to many, are, with perhaps a few exceptions, superfluous, and even injudicious, in conversing with ordinary seamen. Level the separating wall which their imagination has raised between you. Show them that you are a *man* like themselves, and that they are under obligations to be as you are, *except your bonds;* and you will find that the appearance of candor, sincerity, and a deep interest in their eternal welfare, will produce as much effect upon the weather-beaten tar as on the common class of landsmen."

After a course of successful labor, he closed his engagement with the Seaman's Friend Society, December 20th, 1830, and was transferred to the

care of the American Board of Commissioners for Foreign Missions.

During this time his religious feelings were acquiring greater solidity, and his piety becoming more elevated. The following extracts from his private diary will serve to show his growth in grace; and, at the same time his increasing distrust of his own evil heart, and desire to be actuated entirely by the holiest and most unselfish motives in his duty. The high tone of his piety was produced by wrestling with God day by day, and by striving earnestly to reach forward to new attainments, like St. Paul, "pressing toward the mark for the prize of the high calling of God in Christ Jesus."

"*June* 13, 1830.—Wandering thoughts in prayer, particularly in joining with others, with a want of general solemnity and concentration of heart and mind in spiritual things, render me odious in my own eyes; how much more offensive to a holy God. Occasionally I am strengthened to *wrestle;* but the fervor is but momentary, and the chill of death succeeds. I suppose my proud heart would never be abased, if God did not leave me to myself; but the discipline is exceedingly painful. May none of the purposes of his grace be defeated. I think I have been assisted to gain the advantage in a number of struggles over my unyielding, impatient spirit. The passive virtues of the Saviour's character I greatly admire, and wish never to contradict or be excited by contradiction, when merely my own honor, and not his glory, is concerned. The idea of living and dying in a heathen land, gathers force every day. I

wait upon the Lord to know his will. Yesterday I completed my twenty-sixth year. I have evidence of growth in grace for which I am thankful, and pray that I may be more holy and devoted in future May God awake me from my present torpor.

"*June* 20, 1830.—The passage, 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ,' has been again the subject of awakening and profitable reflection. The glory of God is the greatest object which can engross the attention of intelligent beings. In its promotion, Jehovah, in all the persons and attributes of the Godhead, is constantly engaged. Every angelic and redeemed spirit in heaven—all the holy beings in the universe—give not a moment's attention to any other purpose. Every event of Providence in the natural and moral world, throughout all the realms of universal dominion, is produced or controlled with this simple end. Even the permitted rebellion and everlasting ruin of myriads from heaven and earth, finds an adequate principle of interpretation here. Now this glory shines conspicuously in the face of Jesus Christ; in other words, the redemption of Jesus is pre-eminently calculated to display and promote the glory of God. It was 'the light of the knowledge,' or a clear discovery 'of the glory of God, in the face,'—connected with the redemption of Jesus Christ—which so deeply affected the Apostle's mind. He had been appointed to the 'ministry of reconciliation,' the great means by which the work of Jesus—

the glory of God—is displayed on earth. A flood of light was shed into his mind. He felt the obligations that bound him to his Savior's work; he saw the connection between that work, and the glory of God. He knew that his daily efforts had a direct and most powerful bearing upon the great aim and highest enjoyment of all holy beings—upon the exaltation of the Savior—the greatest honor of Jehovah Himself in the estimation of his creatures. This discovery was overwhelming; and, as his conduct proves, continued most energizing to the close of his career. Everything else sunk in utter insignificance. Trials and troubles were overlooked, 'they could not faint.' Every unlawful, every inferior object, was renounced. Even self, with its many and artful solicitations, was forgotten. He was bound, as by a mighty spell—bound to 'Christ Jesus the Lord,' and to the service of every one 'for Jesus' sake.' Oh blessed influence, and blessed Spirit that produces it. I thank the Lord for the application of this subject to my mind. I know not that any passage has ever awakened me so much to the infinite results of the ministry, as this. In dreams of earthly comfort, it has acted like a charm. What am I, what those trifles which have wasted so many of my thoughts and hours? What the possession of all honors and the world itself, to the glory of my God—the results of my ministry?"

"*July* 18.—Nothing of importance during the past week. Greatly disturbed with the workings of an aspiring heart, and a vain imagination. To-day my thoughts have been much fixed upon the

overwhelming interests of the Redeemer's kingdom. May God sanctify this consideration to the destruction of every selfish motive. When I reflect upon the plans of God's wisdom and benevolence, and remember that in nothing these attributes are so strikingly displayed as in that kingdom in which I am engaged, and especially, when I think of the obligations resulting from the Savior's sufferings and death, I feel like forgetting self forever, and rising superior to everything but my Master's pleasure. Alas! that I should so soon forget these impressions."

"*August* 16.—Was awaked last night by a severe dash of rain; mistook it for a typhoon, and enjoyed a delightful confidence in my Savior's love. Oh how inestimably precious religion appears in the hour of danger."

For a time during his residence in Canton, Mr. Abeel suffered much from depression of spirits, doubtless produced by the state of his health, which deeply affected his religious enjoyments. He mourned over his apathy and indifference. He longed for those heights of enjoyment which he had been before permitted to ascend. He fasted and prayed that the root of bitterness might be removed. But he continued to labor with all his accustomed energy, and his soul breathed the same holy desires to spend and be spent in the Master's service. He was soon relieved from this depression; yet, it was his lot, like all the children of God, to walk in darkness as well as in light. He now devoted "one day in the week exclusively to personal religion."

His seasons of private devotion were observed with the greatest care, for he sought and found all his strength at the mercy-seat. He also framed a religious guide or vade mecum, which he used for his assistance in the important duties of meditation and self-examination. He thus speaks of it.

"I have drawn up a number of rules to be carefully pondered every morning, as a preparation for the day; and inquiries for the evening, relative to the manner in which it was spent. Such a system I regard as highly useful, both as a restraint, and incentive to the mind, and a means of ascertaining and improving its operations."

This vade mecum will be found in the appendix to this work.

CHAPTER V.

The time had now arrived, when in obedience to his instructions, Mr. Abeel was called to leave Canton; and proceed under the patronage of the American Board of Missions, to make an exploring tour to Java, Malacca, Siam, and the islands adjacent to Eastern Asia. His object was to obtain information in reference to the religious condition and wants of the different islands, and the practicability of establishing missions among them.

The following letter, written a few days before his departure from Canton, shows the course of his proposed tour. It was sent to his parents, for the purpose of calming the fears which they entertained in regard to his health, in view of his visiting those islands where sickness and death had wrought such devastation among the foreign residents.

"Canton, Dec. 24, 1830.

"As we expect to sail on the 27th of the present month, rather sooner than was anticipated when I last wrote, this is probably my last letter from Canton. I believe I mentioned that a passage had been offered, and, as far as then could be determined, I expected to accept it. Since that, I have been

endeavoring to obtain a passage in a French vessel of war which visits Cochin China, and some of the islands; but the captain cannot possibly take me, 'because all the space which could be appropriated to passengers has been pre-engaged by Catholic missionaries,'—I suppose in truth, because I am a heretic, employed in scattering the seeds of heresy. The name of the ship in which I sail, (if I have not already mentioned it,) is the Castle Huntley, Capt. Drummond—an elegant vessel, well manned and armed; and with a crew of perhaps one hundred and thirty or one hundred and forty men. What a fine congregation for the short time I am in her. My ultimate destination is Siam, but I will be obliged to go by an indirect route; which, as I should like to visit some of the Dutch islands, will probably afford an opportunity. 'But don't visit Batavia,' I hear you say. If I was an imprudent sailor, or if I expected to live in the town, the advice would be necessary; but your apprehensions should subside, when you learn, that if I go near it, as I probably shall, I neither expect to approach it by sea, nor spend a single night in the town. The Dutch consul here, informed me a short time since, that they have been clearing out the canals, and opening a communication to the sea; so that every tide admits the pure element, and of course carries off the offensive substances. Besides this, the Dutch have left their sickly location, and moved out of the town; and an American gentleman who came from there recently, mentions that he does not remember to have seen a burial during a visit of six weeks. It

is generally among the shipping and in the camp, where sailors and soldiers reckless of danger expose themselves to the damps of the night, or fever their bodies by large draughts of spirituous liquors, that disease and death are so prevalent. I expect to proceed as far as Angier, on the Island of Java—about sixty miles from Batavia, in the Castle Huntley. From that place I shall probably cross over to the residence of some of the missionaries, who have been living many years in the country, out of the limits of what G—— terms 'The Golgotha of the East.' When I shall leave that place, and whither proceed, must be determined in future. Pray dismiss your fears about my welfare. I am in the hands of One who is more interested in my happiness than all of you; and who will protect me from all dangers, until He sees proper to remove me beyond their influence. What more could you desire, if you really desire my best interest? Oh, how we mistake on these points. We can trust our senses farther than our God; and every calculation we attempt, proceeds on the unwarranted principle that the continuance of mortal life is more desirable than the enjoyment of heavenly perfection and bliss. We can ask no more—we can possibly desire nothing so much—as to meet in the presence of God; and spend an eternity in admiring and praising the exceeding compassion and grace of Him who has redeemed us with His own blood, and made us kings and priests unto God! Though I should be, as you may suppose, delighted to meet you all again on earth, it appears a matter of the least importance,

if we dwell together forever. I leave Canton with some regret. I believe there are some sincere friends whom I leave. I go with many good letters, and to Christian friends who know of my coming."

At midnight December 25th, he left Canton, and reached the English ship Castle Huntley, whose chief officer, Capt. Drummond, was a fervent Christian; and had offered him a gratuitous passage to Java. In his diary he reviews his labors at Canton as follows.

"*December* 29, 1830.—Another season and scene of ministerial labor have closed. I have great reason for gratitude for the unexpected and multiplied blessings enjoyed during my residence here. I came a stranger, and the Lord graciously inclined them to take me in. As it regards temporal mercies, every want has been supplied. Not a fear has been realized, nor a hope blasted. In respect to the objects of my mission, I hope they have, at least in a measure, been gained. Without one exception, I have preached every Sabbath, either at Canton, Whampoa, or Macao. Part of the time two services have been held. Much of the time has been spent in preparing such sermons as were deemed applicable. This, in connection with what was devoted to the language and other necessary engagements, has consumed the year. In my motives and efforts to adapt discourses to my auditories, I have no particular convictions of guilt. Whether the best plan was pursued, I am unable to decide; but, that the object was the best interest of the commu-

nity, I hope I am not deceived in believing. I hope good has been effected; but I have much reason to suppose that more could, and should have been accomplished.

"And now I am again unsettled, on the wide world of waters, and with the expectation of spending a year or more in wandering. All is dark before me, and I can but pray that my spirit may be kept from the distracting and deadening influence of traveling —that I may be strengthened to gain all the objects of my tour—and that my body may be preserved from the many dangers to which it will be probably exposed. In Thy hands, great Redeemer, I leave myself. To Thy service I would renew the dedication of my soul, my body, my all. Oh, direct me in the path of duty. Preserve me from all sin. Lead me not into temptation. Make me a blessing to every brother whom I may meet. Make me an instrument of awakening the slumbering churches—of bringing many to a knowledge of the truth—of gaining every object of my tour—and, Oh, grant that my interest in this important cause, may be increased a hundred fold; and that the time to favor this extensive and populous region of the world—promised to thyself as thine inheritance—may speedily come. From this hour, Oh, keep, direct, preserve, animate, and comfort my soul. Let me not follow the devices and desires of my own heart. May every way be closed but the one in which I should go,—may every obstacle be removed to the conversion of the heathen."

While on board this vessel he exercised all the

privileges, and performed the duties of a chaplain among its numerous crew; receiving at the same time, much assistance from the commanding officer himself. He writes,—"The Castle Huntley, though rather inferior in dimensions to some of the vessels in the same service, exceeds thirteen hundred tons in burden, carries twenty-six guns, and has a crew of a hundred and forty men. Every ship of this kind affords scope for the most zealous chaplain; and if, as in the present instance, favored with the advice, the co-operation, and the prayers of the commander, the prospect of success is highly animating. Whenever the weather admitted, we had divine service every Sabbath morning, on deck; and every evening in the cuddy. A part of almost every day was spent on the gun-deck among the crew, visiting the sick, instructing the ignorant, and exhorting all 'to repent and believe.'"

Having arrived at Angier, the port of supplies for vessels that stop at the Island of Java, he crossed the island by stage to Batavia, which place he reached on the 20th of January, 1831. He found a home in the family of Mr. Medhurst, whom he assisted in missionary duties while he remained in Java. He also employed himself in studying the Chinese language. A view of his labors may be obtained from the following extracts from his journal:—

"Having accepted the kind invitation of Mr. and Mrs. Medhurst, to take up my residence with them, I employed my time principally, in accompanying the missionary in his daily labors among the heathen,

and in studying that dialect of the Chinese language which is most current in their foreign settlements."

"*January* 26.—Spent part of this morning among the Chinese residents in town. Mr. M. generally devotes a portion of every day to visiting the natives and Chinese, for the purpose of conversing, and distributing tracts. In every house where there appears a probability of engaging the occupants in conversation, he enters—sometimes by invitation—generally, 'sans ceremonie.' The Chinese sense of politeness is such, as always to secure him a reception sufficient for his purpose. If not too much occupied, they listen with apparent attention, and receive the tracts readily. To the dwellings of the Malay, there is not the same liberty of access."

"*February* 14.—Yesterday, (Sabbath) besides the ordinary English and Malay services in the mission chapel, we visited a large prison containing about three hundred native convicts. The missionary, or one of the young men who assist him, holds service here every Sabbath. It was a subject of considerable anxiety to the prisoners, chiefly Mahometans, at the commencement of these religious exercises, to ascertain the precise objects of the preacher. Some imagined that the redemption to which he referred, was deliverance from chains and imprisonment. Others were filled with apprehension, and fancied from his statements of the evil and demerit of sin, that they were forthwith to be sold as slaves, and transported to some distant country. With a few exceptions, they all assembled beneath a cluster of large shady trees, and remained in a sitting pos-

ture until the services were closed. The countenances of many of them disclosed an interest in the subject which could not fail to animate the speaker. One of the prisoners who died a short time since, gave pleasing evidence of the benefit of these instructions; and confided his departing spirit into the hands of the Savior, of whom he had first heard in this place of confinement. Thus the very prison may become the gate of heaven; and the fetters of the guilty, the appointed instrument to keep them back from destruction, and 'compel them to come in.'"

"*March* 29.—Having made arrangements to make a tour of about sixteen or eighteen miles in the country, we arose this morning, and pursued our journey some distance by the light of the moon. The undisturbed serenity of the hour, the sombre shade of the forest, and the pale beauties of the open landscape—the freshness of the dewy morning—and, above all, the tranquilizing influence of the moon with its thousand associations—combined to produce the most delightful effect upon the mind, sobered by a temporary suspension of thought, and still unruffled by the cares of the day. One of the descendants of the royal family joined us on horseback, and continued some distance in the way we were traveling. He conversed sensibly on the subject of religion; and although professedly Mahometan, did not pretend to palliate the evil consequences of some of the prophet's doctrines, nor refuse to receive a Christian book. About nine o'clock we reached a small settlement of Portuguese, whose

ancestors, by the might and power of the sword, were obliged to renounce Catholicism, and embrace the Protestant faith. Having left word that we would return in time to preach, we continued our journey about three miles farther, to the market-place.

"In this part of our way, the country was adorned with the most extensive groves of cocoanuts I ever beheld. The oil of this nut is much employed by the natives, both in their cooking and in anointing their bodies. By the time we reached our place of destination the rays of the sun were very oppressive; but the shade under which the natives assembled, afforded some relief, and enabled us to prosecute our labors. Mr. M. and the Amboynese convert who accompanied us, spent two or three hours in preaching to the natives, and distributing books. The crowd was not as great as at other places we had visited, although the tracts were disposed of with little difficulty.

"We returned to the Portuguese settlement about mid-day; and after resting an hour, and taking some refreshment, were invited to the house of God by the familiar tones of the church-going bell. About thirty convened in an old building erected in 1674, after the ancient style of Dutch architecture. Mr. Medhurst addressed the assembly, endeavoring to impress some of the lessons of Christianity, which it is very evident they knew merely in theory. They had been favored with the labors of a missionary, whose bones now repose before the door of the church. To me the occasion was unusually impres-

sive; and though I understood but little of the language, my reflections were, I hope, not without profit. It was strange to find a house dedicated to God amid these wilds of heathenism;—strange that it should have stood a century and a half in such a place—and still more deplorable than strange, that its light should have been so completely lost during all this time, in the darkness that surrounds it.

"These facts show the extensive sphere for missionary labor in Java. At the same time they give but a very partial view of the various scenes of labor and interest, which might have been daily visited, had our number borne some trifling proportion to our opportunities of usefulness. The towns, the roads, the native schools, and, above all, the passees or bazaars, (as they are termed in India,) which are held in every part of the surrounding country, furnish scope for the zeal of a large number of missionaries.

"These labors, with the regular services in English and Malay—the visitation of the Chinese—superintendence of schools—the never-ending study of languages and preparation of books—besides all the various charitable objects in which the missionary must be the chief agent,—and his own duties of every day's recurrence,—constitute the immense burden which is made to rest with its chief weight upon the shoulders of one man. Soon may this neglected island receive the attention it claims from the Christian world."

On the 4th of June, Mr. Abeel left Batavia, to prosecute his investigations in regard to other places.

He reached Singapore after a passage of ten days. There he met his fellow-laborer Mr. Tomlin, who was awaiting an opportunity of going to Siam. They found a vessel, which was about to sail after such a delay as was needed by them for necessary arrangements. They embarked on the 17th, and reached Siam on the 30th of June, where they were kindly entertained by the Portuguese consul resident at Bankok, a Roman Catholic by birth and profession, but a man of very liberal views and great hospitality.

Mr. Abeel had anticipated much pleasure from the thought of meeting that indefatigable laborer, Gutzlaff, at Siam; but he was disappointed, as that gentleman had left the island the preceding day.

His visit to Siam extended to six months, during which time he engaged with great diligence in missionary labor, as will be seen by the following extracts from letters written at this time.

"BANKOK, SIAM, July 6, 1831.

"I wrote you before I left Singapore. On Friday morning, June 17, we embarked in an Arab vessel, commanded by an English captain; and after a pleasant passage of two weeks, arrived at this place. On our arrival here we were well received by Mr. Carlos, the Portuguese consul—a Catholic by education, but too wise to be captivated by their foolish ceremonies.. He proved a real friend to the missionaries before, and has again evinced his hospitality and good feeling. He has no especial regard for religion, but appears to be governed by the

impulses of an amiable and benevolent heart. The Lord has certainly raised him up for his own purposes, and we have much cause of gratitude.

"We have brought with us a good supply of medicines and books for gratuitous distribution. Expect to have our establishment well filled with invalids, and our hands with labor. My little attention to medicine has not been in vain. It produced a spirit of inquiry on the subject; and resulted in qualifications which I shall now begin to find useful. How wonderful are the Lord's ways! How far from my thoughts was the ministry, or the missionary work, when I commenced the study of medicine.

"We have seen so little of Siam, that I will defer a description of the place. Our prospects we consider encouraging, and our hearts rejoice in the privilege of laboring in such a cause.

"For my own part, I know not whether I have ever enjoyed clearer indications of the Lord's will, than in my present engagements. I can live and die with pleasure in heathen lands. Instead of being disheartened by the difficulties and privations, which, I acknowledge, once appeared appalling to my weak faith and slothful spirit, I can scarcely find the mountains over which the path ascends; and feel as though I had sacrificed nothing at all. Not that I love you and country less than formerly, but that the Lord has mercifully revealed the magnitude of the work in which I am employed; and given me such an interest in it, as leaves no disposition, to engage in any other department of ministerial duty. I am fully convinced that he who is

wise enough to sacrifice all for Christ, shall be happy enough, to regard his loss of no comparison with his gain."

"BANKOK, Sept. 1, 1831.

"Nearly two months have passed since Mr. Tomlin and myself reached this place—during which time we have had our hands, and heads, and hearts quite occupied. We expected to find Mr. Gutzlaff here; but, as I mentioned in my last, he had sailed for China a short time previous to our arrival. Our house was soon opened for the reception of invalids, and all who might feel disposed to call for more important objects; and not a day has passed, without applications for medicines and books. Of the former we brought a good supply, sent out by the London Missionary Society. Chinese books we have in large quantities, and three hundred Siamese tracts, (the first Christian works, of any size in the language,) were brought with us from Singapore. Until the tracts, with the exception of a few unbound copies, were gone, the house presented a lively scene. Men and women of almost all ranks have called, or sent for the Nung soo Prah Chow Sa-see, as they call it, (the book of the Lord Jesus.) It is to us a cheering fact, that the books have been so widely circulated; and that there are such numbers in the kingdom, both willing and able to read them. Education is very prevalent. My teacher informs me, that nearly all the community can read. This, and other considerations, render Siam a most promising missionary field. I know not that I have

ever felt so interested in the conversion of the heathen world, as lately. How is it possible to resist the impression, when you find such numbers around you, in gross ignorance, willing to read Christian books, and some few of them apparently anxious to know the truth. Thus far there has been a barrier between my tongue and their understandings; and I can assure you, I feel as though I can have but little rest, until it is removed. My health continues very good, and enables me to study with no ill effects. Occasionally, I receive a flying visit from my old companion; but since I landed on the shores of China, I have known very little of former troubles. The Lord has dealt with me in infinite mercy. I never expected to have the bodily vigor and endurance, with which I have been blessed. I recollect, when the thought of attacking a difficult language was quite appalling. But, 'as thy day, so shall thy strength be.' I find, so far as it regards application of mind, I have been strengthened to make some head against one of the most difficult languages in the world; and am by no means discouraged in attempting another. I did not know whether I should commence these studies, when I left Canton, at least for the present; but when I reached Batavia, and saw my brother, to whom I soon found myself warmly attached, engaged from day to day instructing the ignorant of other tongues, my mind soon became fixed, on the subject of duty; and has never swerved a moment since. I do not know how often I have felt grateful since, that the Lord inclined me to that step. In fact, I must have

remained miserable, as long as I deferred it. I had time and strength ; and was called to see what multitudes were pleading with resistless eloquence, for what I scarcely should have known how to employ. Now, though with a very stammering tongue, I can tell the heathen of the true God, of whom many of them declare they have never heard; and of the only Savior to whom they can look for eternal life. The Lord has plainly taught me, that I have not mistaken my duty. My own conscience bears ample testimony, and the dispensations of His providence are quite unequivocal. In all probability, my fellow-laborer will be obliged to leave Siam before many months. Besides having a family at Singapore, his health is so feeble, that I do not believe he can remain here long. He was compelled to leave before, as you may see in his journal; and the same events I have constantly anticipated since we landed. The consequence would have probably been, that one of the most promising fields in heathen lands must be deserted; and that, at the very time, when the minds of the people appear most stirred up for Christian instruction. Thus, you may see, my way for the present is hedged in. I have heard some mention made about the London Society appointing missionaries to Siam; but whether the men have been found, and when they will be sent, are uncertain. They may be here by the first arrival, or may delay years. I intend to press the point with the American Board; and sincerely hope, that they may send out a detachment to these destitute regions.

"I doubt whether any mention was made in my last of Bankok—I mean its appearance, &c. I have been but once in the thickly inhabited parts of what may be termed the city, although the circumjacent country, or rather that part of it bordering the river, deserves that name. For some miles the river is lined with houses, many of them built on rafts; beneath which is such a depth of water, that the ship in which we came, parted from her moorings, and came in contact with them without touching the bottom. These buildings are generally frail and contracted, and appear much like an Indian's wigwam. The walled city contains a number of rather splendid edifices. The palace, and many of the pagodas, are quite gaudy, if not imposing. We live about two miles below the palace; and between us and the city, is an extensive Chinese settlement. The houses extend quite a distance below us. For miles, especially in our vicinity, there are no streets, nothing but a narrow pathway, constructed in many places of slabs of timber, raised about a foot above the muddy surface of the ground. These paths wind in almost every direction, and lead you through all kinds of places. Beyond the range of houses are gardens, cultivated, and kept in good condition. Then come the rice fields, which extend over a level, uninteresting surface, for many miles. The whole country is exceedingly low, without the least hill for a long distance; and generally so saturated with water, that, were it not for the plank walk, you could not get along. In the dry season, it is said to be better, and to admit of quite exten-

sive ranges, even in the rice fields. The people have very little idea of refinement, or even of decency, if our standard be correct. They go almost naked, and in their conduct are very puerile. We are often amused with their simplicity; and led to hope that they will more readily yield to religious influence, than the self-exalted Chinamen. Even men of the first respectability, will examine your clothes and person with a monkey's curiosity, and express all the surprise of children as they proceed. The proportion of priests is almost incredible, probably no less than 10,000 in Bankok and the suburbs. They are among our daily visitors, and some days there will be about twenty at one time. Oh, how I long for the language, to embrace these favorable opportunities."

The following are extracts from the journal of his labors at this time:—

"*July* 25.—Since our arrival, the medical depository has been a scene of much activity, from the numerous calls for aid. The diseases of the natives are various; many of them brought upon themselves by their iniquities, and some of a deep and desperate malignity. Our want of extensive science and practice, more especially my own, proves rather inconvenient in cases of a complicated nature; but generally, and at times, strikingly, our prescriptions are made to answer the desired end."

"*August* 1.—Whenever the weather would admit, we have spent an hour or two before breakfast, in teaching the people from house to house. They listen to the Gospel with attention; and though

their own idolatry is plainly denounced, say nothing in its vindication. We daily meet with the very counterpart of characters in Gospel lands; men who will take the subject from your lips, and descant upon it with eloquence to those around them, but who evidently know little of its import, and nothing of its power. Their eloquence is exhausted upon minor topics; and when reminded of the great mysteries of the Gospel,—the points of difference between Christianity and the ethics of Confucius—they show by their silence that they are quite as ignorant as their audience."

The missionaries were frequently visited and encouraged by the royal family of Siam. Their intercourse with them was frequent and unrestricted. They had no lack of visitors of every description, and hearers on all occasions. Everything gave indication of success, if the labors could be carried on with a sufficient force.

But the instructions which he had received, as well as the state of his health, demanded that Mr. Abeel should make further explorations. Accordingly, on January 14th, 1832, he left Bankok for the purpose of visiting Singapore and Malacca. In the former place he had remained for three days on his way to Siam; the latter he had not as yet visited.

He arrived at Singapore on the 22nd of January, and continued there until March. Having opportunities for exercise, which were denied him at Siam, he soon recovered. His strength returned; and he then made a short but delightful visit to Malacca,

to the Chinese college established there by Dr. Morrison.

During these visits he was continually engaged in missionary labors. He was now able to communicate with the Chinese, and he assisted the missionaries at Singapore, as well as at Java, by distributing books, and conversing with the sailors and Chinese residents. He never rested from his labors except when so much indisposed as to be unable to endure any exertion. He was a co-worker with the missionary wherever he went, it mattered not what was the denominational difference between them. His spirit was eminently catholic; and he paid no attention to any distinction of creed, if men only built upon the rock Christ Jesus, and labored for His glory. He was willing to be the servant of any, if he might thereby serve Christ.

Thus far, there have been no extracts made from his diary, showing the state and growth of his religious feelings during the time embraced in this chapter. The diary is so full of lofty sentiment, and manifests so devoted, humble a spirit, that it seems expedient, instead of disconnecting it, to present the extracts at the close of every chapter in a continuous manner. Thus the reader can comprehend more easily the great moving principles of his conduct, and the chief themes of his meditation; and learn more fully what manner of man he was, in all zeal, and spiritual knowledge, and consecration.

"*January* 29, 1831.—My mind has been more than ordinarily aroused, by the eternity which I

hope to spend with my God and Savior. Strange that such a hope would admit the least approach to apathy and slothfulness; and yet, alas! I sink into a torpor, and often remain for weeks without an animating thought of my eternal home. Oh, I cannot but question whether 'my life is hid with Christ in God,' when I am so much of my time unconscious of the motives to effort, and sources of happiness which are fully perceived when the soul awakes to its true relations and condition. While on this island, I humbly pray that I may impart and receive benefit. My time I expect to spend in preaching, and studying the most prevalent languages in these regions—the Chinese and Malayan. The Lord direct whether and when to leave, that my life may not be wasted in preparing for labor, or in laboring where neither the field or myself is prepared."

"*February* 13.—Have enjoyed more than an ordinary spirit of prayer through the week. The Lord has strengthened me to wrestle with Him for deliverance from sin, and for zeal and energy in His service. Have seldom, if ever, felt stronger faith in the promise and determination of the Lord to convert the world. How delightful to plead with earnestness for an object of such incalculable importance, when the Lord has revealed it as his gracious purpose. Besides, the signs of the times are more encouraging in these regions, than ever. We are greeted with pleasing intelligence from our brethren in other fields, and cannot but believe that the day is approaching, when 'the kingdoms of this world shall become,' &c. The ability of God to

convert the world by the means now employed, though always admitted, has never been so deeply impressed on my mind as recently. Should every sermon, and exhortation, and conversation, be attended by the operation of His Holy Spirit, how soon the world would be converted. And until that Almighty Agent deigns to co-operate with human instruments, what can be expected from these means though multiplied a hundred fold."

"*April* 3.—Enjoyed the blessed privilege of commemorating the Savior's dying love this morning. It was a pleasant season, and I pray God that it may tend to strengthen my Christian graces, and destroy the principles of strong depravity in my soul. My spirit is often refreshed and enlarged in prayer, and I have reason to hope some sins are losing their power. I believe I feel not only reconciled to the thought of seeing my dear friends no more, but anxious that such scenes of interest and labor may be presented, as shall demand my presence. I desire this night to surrender myself into the hands of my gracious Redeemer, to be employed through all my remaining days as shall be most consistent with His will and glory. Lord Jesus direct, sanctify, enliven; and may I be thine in time and through eternity."

"*August* 17.—The Lord continues to deal most mercifully. He has given me some idea of the exceeding grace conferred upon me,—'Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.' I esteem it a great

honor. Oh, Lord, I bless thee for it, and beseech thee for a daily conviction of my weakness. Oh, for the deepest humility—for such a knowledge of myself, without the evidence of outbreaking iniquities, as shall force home the conclusion that I am not worthy to be called a saint. Alas! the want of lowliness of mind is a principal source of grief. If I loved Jesus more, I believe I should be more affected by my want of conformity to His holy image, and my rebellion against his laws. Greatly have I been favored. The Lord's Spirit often refreshes me. Seldom have I possessed such lively views of my heavenly rest,—seldom such a firm belief of the Lord's willingness and *determination* to save me. Faith is indeed the 'substance of things hoped for.' The certainty of its object has been impressed upon my mind to the expulsion of all recent doubts. A sight of Christ and eternity could add nothing to the reality. If my Father has given His Son, what can be withholden? The question of salvation is settled. He must be exceedingly desirous to redeem sinners; and how is it possible that any can perish who fix the eye of faith upon a bleeding Saviour. It appears, that the apprehensions of many Christians, are consistent only with the deepest ingratitude, and most unprovoked suspicion of the Lord's mercy and truth. When I sin, I know I think differently and reason differently; but how can my sins invalidate God's truth. If He was not infinitely more desirous to save us, than we are to be saved, would He have given His only Son? I have reason to believe, that my mind is becoming more exclusively devoted to

the Savior's glory. I feel more than ever, as though I should have no hesitancy, were the points determined, in laboring where I can be most useful. My mind, I thankfully believe, is rising above its natural and self-indulgent predilections; and begins to look at the blessed Redeemer, and His kingdom, with an interest more consistent with the perfection of His character, the magnitude of His love, and the benevolence of His purpose. Oh, my God! I desire nothing so much as the triumphant ascendency of a Savior's love in my heart, and the privilege of being instrumental in aiding in the conversion of the world. Grant me the gifts and graces of thy Spirit, and from this hour, keep me from deviating from the path of duty, for thy Son's sake.

"21.—Ebenezer! What shall I render to the Lord for his many, many mercies. My health experienced something of a shock, but the Lord has again restored it. I have enjoyed the marrow and fatness of the word, and have been enabled to pour out my soul in prayer for the whole world. But alas! I am daily reminded of my pride and corruption of heart. The passage, 'Ye are dead and your life is hid with Christ in God,' has startled me. I often fear that these strong expressions cannot apply to me, without an unwarranted latitude of meaning. Oh, Jesus! may I be crucified with thee, and live only to thee. My dear relatives, Christian friends, and ungodly acquaintances, with all who call upon the Lord Jesus in sincerity, and all who stand in need of his grace, are subjects of especial interest on this sacred day."

"28. God's exceeding kindness to His prodigal

son has greatly encouraged my confidence. 'For thou Lord art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee.' What a joy inspiring truth! What have I to fear? I think my mind has received something of a new impression; before, I knew the rapidity of time, but felt it more forcibly when past—now I seem to see it gliding by me. Oh, the fleetness of its wings! Lord help me to improve it. Still much to mourn over—too little of Jesus in my last and first collected thoughts, too little in my dreaming fancies. Often am I distressed for the latter. My mind has been dwelling with strong emotions upon my past sins and omissions of duty. But little on which I can dwell with satisfaction, and probably shall never have an opportunity to amend or undo; this would be no ground of justification, I know, but my mind is more troubled for others than myself; I humbly trust God has forgiven my sins, for His dear Son's sake. The wretchedness of the heathen, has also been impressed upon me. I see them passing by in multitudes—full of cares and sorrows—without any rational support—without hope—without God in the world. Not as contented as the brutes, and yet as ignorant of their real superiority. Bent upon trifles—and even asking, what is existence, without some of the most beastly indulgences, to render it tolerable? These are to live forever. Oh, are they not to die forever? The Lord in mercy fill my soul with His own compassion, and graciously pour out His Spirit upon this wilderness."

"*March* 24.—I find, that without coming fre-

quently to a stand, opening my eyes, and ascertaining where I am, and whither going, all my diligence is like the hasty step of a blind man, out of his familiar road. I desire to awake with a glow of love to Jesus, to seek him first of all, and never be contented until I have found him—to take him with me where I go—and detain him where I stay—to find him in every duty—recognize and enjoy him in every event—consult him in every undertaking—cling to him in every trial—search for him in the heart and conversation of all whom I meet—and if the search is vain, endeavor to commend him to the warmest affections of all."

CHAPTER VI.

In the last chapter, we mentioned the visits of Mr. Abeel to the different islands of the Eastern Archipelago, for the double purpose of benefiting his health, and obtaining missionary information. The providence of God smiled upon the means used to restore his strength, and he again returned to his former interesting station.

This second visit of Mr. Abeel to Siam was eventful in missionary toils. He arrived there May 19th, 1832. Unaided by a single fellow-laborer, he entered upon all the duties connected with the missionary station, performing the double office of physician for the diseases of the body and the soul. He was entirely excluded from Christian intercourse and sympathy, yet he persevered with energy in the prosecution of his work. As it was one of his most arduous seasons of missionary effort, and tended to display the extent of his consecration, and devotedness to the service of his Master, it is deemed expedient to make copious extracts from his journal during this time. It must be remembered that these labors were performed while he was enfeebled by disease. His spirits were often depressed through the influence exerted by the body upon the mind,

but this did not diminish his activity. He was only willing to yield when his strength was entirely expended, and the sufferings of the body demanded rest and quiet. But his own description will present more clearly the nature and extent of his efforts in this wide-spread and promising field.

"My second residence in Siam consumed between five and six months. The object which hastened my departure from the Straits, before there could be a rational hope of the restoration of health, was the supplying of the Chinese junks about returning to the empire, with Christian books. It appeared so doubtful, whether, even if I remained longer at Singapore, I should not be eventually compelled to try a change to a cold climate, that I felt determined rather to hazard the experiment upon my health, than to suffer an opportunity of such extensive usefulness to pass unimproved. With the blessing of the Lord, striking and encouraging in many respects, I arrived in time to furnish about fifty junks, bound for China, and Hainam, its dependency, with the Scriptures and Christian books. The delay of a week would have lessened the number materially. Nearly thirty had already sailed, and the rest were hastening away with the greatest dispatch.

"The medical department commenced with the mission, is well adapted to the place. It is calculated to give influence to the missionary, if successful in his practice. It attracts many from different and distant parts, to whom we could otherwise have no possible access. It affords an opportunity for in-

structing those who come, and lays them under such obligations as can be employed in securing both their attention to your remarks, and their attendance upon the established ordinances of religion. But this charity is dictated by a regard to the welfare of this life, as well as of the life to come. The most common complaints are those which yield readily to our applications, but whose permanent cure baffles the skill of the natives, and resists the power of all their medicines.

"21.—A busy day. Great numbers for books. More than I remember ever to have seen before. They were principally Hainam men, from a vessel which they are building in our neighborhood. This afternoon commenced visiting the China junks, to supply them with the Scriptures and other religious books. Having a letter to the captain of the port, who acts as interpreter between foreigners and the Prak Klang, I called at his house, and was informed that the king had commanded his officers to prohibit me from distributing the books, which he had heard I brought with me. 'If we wanted to disseminate our religion,' his majesty remarked, 'we must go to some other country.' A number of considerations prevented a change in my plans; and looking for wisdom to Him in whose hands are the hearts of kings, I went from the interpreter's house to the great business on which I came forth. In four of the five junks visited, the books were well received. Occasionally you meet with those who are full of all suspicion, and with whom little can be done."

"31.—Yesterday afternoon the Prince Chow Fah sent for me to dine at his house. The message was committed in such a manner, or to such a messenger, as would admit of no refusal, although it was raining at the time and likely to continue. We are often obliged to gratify them contrary to our inclinations, that we may secure their favor, and be better enabled to benefit them and their nation. The entertainment was in European style, and consisted of a variety of dishes. He did not partake with us, it being the custom of the princes to eat alone. He offered as an apology, that he had dined.

"After dinner, he amused us with music upon some of their native instruments, being himself an amateur, aided by the vocal strains of one of his attendants. Between the musical powers of the Chinese and Siamese, there is a striking contrast, altogether in favor of the talent and taste of the latter. The instruments are much more melodious, and their voices softer and more natural. They usually employ two instruments of percussion, probably borrowed from the Javanese. The one is made of transverse pieces of bamboo, suspended by strings upon a small shallop frame-work; the other consists of a number of hollow copper vessels of different sizes, hung upon a circular frame. Their sweetest wind instruments are borrowed from the Laos. They are made of a number of reeds of unequal lengths, put together, and perforated so as to give the necessary distinction of notes. On this instrument the prince performs with much taste. The more we see of this young man, the more we are

struck with the variety of his talents. Oh that the Savior would verify the prediction and promise in him, 'Kings shall see and arise, princes also shall worship.'"

"*September* 2.—Our little worshipping assembly has just dispersed. About twenty were present. It is so affecting to see a company of poor pagans assemble on the Lord's day to hear the doctrines of the Gospel, and bow the knee to their great Author, that I can scarcely endure the thought of leaving them; and am at times perplexed to know, whether, even measures for self-preservation, ought not to yield to the claims of a whole kingdom. I must however remember, that if the first be necessary, the other must in any case be abandoned. The harvest truly is great, but the laborers are few. Two events have recently occurred, which tend to promote the objects of the mission. They have been constructing a brick foot-path between our premises and the Chinese settlement. The way was almost impassable before, even to the bare-footed peripatetics. It is now made of materials, and in a manner, which will probably surmount the height of the annual flood, and resist the action of its waters. Though a miserable place to walk for exercise, on account of the narrowness of the way, the crowd of passengers, and what is worse than all, the number and annoyance of the dogs, yet it is the only alternative during the greater part of the year, to remaining within our own little inclosure; and it is necessary to the prosecution of those external duties which ought not to be neglected in this mission. Its

chief advantage, however, is the facility with which visitors, patients, and worshippers can come to the house.

"The other event is an agreement entered into with Chow Fah, which affords to me advantages for the acquisition of their language, and opens a door for instructing him. Every second day he sends for me to come and teach him the English, and the alternate day he sends a teacher to instruct me in Siamese. Want of health prevents me from availing myself of the benefits of the arrangement, except in a limited measure; and I am sorry to find that want of inclination, or fear, debars him from the full advantage of that information which I am principally anxious to impart. He bids fair for the throne, and is, perhaps, afraid of anything which might render his success doubtful. He hears considerable, however, in the way of circumlocution. In fact I am withheld from the plainest, most pointed conversation, only by the apprehension of defeating my own object; and when there are sufficient grounds for dismissing this apprehension, the effort, in the Lord's strength, shall be made. Still I very much fear, that an imperfect knowledge of his language renders all my instructions comparatively unavailing.

"*September* 25.—My visits to the prince have been suspended some time, on account of the death of an aunt who was living with him. On these occasions, all the servants and subjects are obliged to have their heads shaved. To-day he took me to see the style in which the body is preserved, and wit-

ness some of the ceremonies preparatory to its being burned. It is partially embalmed in a sitting posture, with the feet drawn up, and the elbows between the knees. The shrine or case in which it is preserved, is constructed like a pyramid, and decked with canopies and other ornaments. The priests were present, and had been repeating their prayers in a funeral tone of voice. At six in the evening twenty-four drums were beaten and trumpets blown: to frighten away the evil spirits, as I conjectured, by way of interrogation—but from mere custom, as my quick-sighted informant replied. He admitted, however, that they did believe they could drive away evil spirits, though guns and not drums were the proper instruments.

"*October* 7.—To-day our number exceeded twenty by one or two. In the evening the priest called and returned three volumes of the word of God, which he had taken to copy. Not knowing whether I should ever have another opportunity for private conversation with him, and feeling a strong interest in his eternal welfare, I spoke as freely as I could on the importance of having the heart interested in the truths which he had taken some pains to learn. I mentioned that his was the simple knowledge of the head, which could be of no avail toward his salvation, as long as the affections were unmoved, and his idolatry retained. By a word or two and a very significant gesture, he made me to understand that the fear of decapitation was the great preventive to a change of his faith. I told him what the Savior commanded his disciples about not fearing those

who could kill only the body, and that thousands for the love of Jesus and eternal life, had been transported on fiery chariots to heaven.

"His case reminds one of the priests in the Savior's day; who, it is said, believed, but did not confess him openly, for the same reason. I think there is but little doubt, but that if a change of circumstances should dissipate these fears, he would be among the first in the kingdom to embrace Christianity. Alas! that such a change of circumstances should be at all necessary.

"*October* 14.—Since the commencement of our Sabbath service, I have not seen such fixed and thoughtful attention as was apparent towards the close of this morning's exhortation. The Spirit of the living Savior was doubtless with us; and the hearts of many, I sincerely believe, felt his sacred presence. Again the sadness of separation came over my spirits, and again I commended this little band to the 'Shepherd and Bishop of souls.' The more we labor for the heathen, the more we see the necessity of laboring with our own hearts. It is difficult to say which is the most painful, to toil with no encouragement, or to leave unaccomplished the most encouraging labors. If there were others to take the place of those who are compelled to retire, or if the flock from whom their pastor is removed had attained to strength, the trial is comparatively light. To labor with patience and perseverance, expectation and prayer, is not sufficient, at least for the comfort of the instrument; he must learn to have his spirit so attuned, that the animating strain,

'I can do all things through Christ which strengtheneth me,' may allow of the interlude, 'not my will but thine be done.' During the last week I have supplied the Burman camp with tracts brought with me, in their own language. The books were well received by priests and people.

"*October* 24.—Have been informed upon good authority, that the Roman Catholics in China are reinforced this year, by a bishop and four missionaries; and in Siam by one missionary. The viceroy of Saigon, in Cochin China, who was very favorable to that religion, and a man of vast power in the kingdom, has lately died; which has produced such apprehensions among the priests in regard to their safety, that they have begged the Bishop of Siam to offer public prayers for their preservation. The same authority states that the number of Christians in Corea is about ten thousand. They have no European priests, but are supplied by natives from China. A bishop and several missionaries are soon to be appointed.

"*November* 4.—Expecting to leave the place before this day, I had made arrangements for those who were disposed to continue the Sabbath services, to meet in future in the same place and at the same hour. All whom I had any reason to expect, came, and these brought others with them, so that the number was as great as usual. Having, in the presence of all, mentioned the person by whom I desired the exercises to be principally conducted, I resigned the office to him, and sat as a listener. The audience were very silent and attentive, and the expounder

animated and happy in his views and illustrations. It was very evident to me, that, exclusive of the obligations which would probably bind a greater number to me than to the substitute, or to their own best interests, the change is in many important respects desirable. In power of language he has greatly the advantage, at least in his own dialect, which is more familiar to others, and less to myself than the Fokien. His knowledge is quite extensive; the result evidently of much reading, and I hope of spiritual illumination. Besides he knows their modes of thinking and reasoning on moral subjects, and the objections they entertain against Christianity, which have been often urged against his faith, but which they are more backward to express in my presence."

After six months of labor almost uninterrupted, Mr. Abeel's health entirely failed, and he was obliged to leave Siam. His constitution suffered greatly from the confinement which he was forced to undergo, on account of the situation of the country. His residence was elevated above the water on spiles, and his only means of conveyance was by boats.

He found it necessary to seek some place where he could exercise freely, both in riding and walking. He left the Mission of Siam in a prosperous condition. The seed was beginning to bear fruit; and others came in after and reaped the harvest.

He writes, "Since I left Siam, other missionaries have entered the field. Mr. and Mrs. Jones of the American Baptist Church arrived early the following year. In a communication made to the Society

to which he belongs, Mr. J. states, under the date of September 22d, 1833, that the little congregation of which frequent mention has been made, continue to worship in the place appointed them, and that twenty were present on the preceding Sabbath. In another letter written in December of the same year, he says, 'Our little assembly of Chinese still continues, conducted by Bunty as usual. We have had, for some months, as good evidence as I could expect, that two or three of his associates were true converts; but, owing to my ignorance of their language, and their slight acquaintance with Siamese, I had hitherto declined their repeated solicitations for baptism. At length, circumstances were such, that I did not feel at liberty to decline any longer; and on Sabbath morning the 8th inst., I administered the rite to Chek Bunty, Chek Peng, and Chek Lang Seak. Chek is a familiar appellative among the Chinese, signifying uncle.' ''

After his arrival at Singapore in November, he experienced much benefit from the change of air and constant exercise. But as soon as his strength was renewed, his time became doubly occupied in labor both as a pastor and missionary.

He was called to watch at the bedside of a beloved Christian brother, the Rev. Mr. Burn, English chaplain at Singapore. During his whole illness he was with him continually, ministering to his personal wants, and at the same time performing the duties of the chaplaincy. Mr. Burns died; and the circumstances of his decease made a lasting impression on the mind of this servant of Jesus, who

had dispensed to him the consolations of religion even to the end.

His notice of his death, and sketch of his character, are full of feeling, and display that humility which honors devoted piety wherever found.

"*January* 18, 1833.—Yesterday at half-past nine in the morning, I had the mournful satisfaction of witnessing the departure of my beloved Christian brother, the Rev. Robert Burn, Chaplain of Singapore. I feel thankful for the privilege of attending his sick bed for about a month and a half, and for receiving and endeavoring to communicate such lessons, as fit the dying to depart in peace, and the surviving to live with profit. Mr. Burn was an ornament to the ministry. In him were united some of the rarest qualities of intellect and heart. In the private circle and in the pulpit, he often manifested such efforts of genius and judgment as are seldom combined. His views of divine truth were uncommonly expansive and consistent, and what gave them a double charm and impressiveness, was the tenderness and humility of spirit which they had produced in himself. His judgment was too unbiased, and his experience too comprehensive, to consider important those trifling points which divide into parties the Christian Church. He had his peculiar views and predilections, but in his intercourse with those of other sects, they were never obtruded, and in his ordinary conversation they were seldom mentioned. Wherever he saw the image of Jesus he acknowledged a brother. Missionaries of every name and from every country

were welcomed to his house; and while he gladly co-operated with them in their missionary labors, he availed himself of all their aid in his own sphere of duty. Such Christian magnanimity how rare, and yet how conducive to the interests of all parties—the salvation of a world—the glory of an undivided Saviour. But there was another peculiarity in this beloved brother, which not only won the hearts of all who knew him, but perhaps more than anything else, improved those other traits of character in which he excelled. He was not simply an Apollos in the Scriptures, but an Israel in prayer. Before I had the pleasure of his acquaintance, he was described to me as one who appeared ready, under all circumstances, to 'fall upon his knees before God;' and the first time and the last, and every time I heard him give utterance to the sanctified impressions and desires of his own heart, exceeded every expectation I had formed. Such a fervor and confidence of spirit—such power in employing the arguments which a covenant God has furnished, and which he cannot resist—such a tender concern for all his friends, his scattered brethren in Christ, and his perishing fellow sinners in every place—I believe is rarely exhibited, scarcely ever surpassed. The admiration of all who ever heard him pray is uniform. God grant that many such spiritual wrestlers may adorn and bless the church.

"In his own estimation, he was below all things None were so unqualified for his office, or so unfaithful in the discharge of its responsible duties. He could weep and tremble when this was the

theme, and wish that he might escape from the station he so *miserably* filled, and shrink into his beloved retirement—an unknown obscurity. This was well as far as it respects its influence on his own spirit, but it evidently interfered with his usefulness. That which he most deplored upon the bed of death, was the singular aversion which he had felt from his infancy, to mingling with society, or being made at all conspicuous. I never knew such diffidence connected with such capabilities of intellect. He was almost paralyzed at confronting those with whom he was not intimate, and in a degree proportioned to the part he was expected to sustain in their presence. This characteristic, though perfectly natural, proved a detriment to his extensive usefulness. It was our earnest desire, and not without some grounds of expectation, that this sickness might not be unto death; but for the glory of God, in the eminent devotion of his servant's future course. A large majority with the same complaint, and under the same treatment, had recovered; and it was not until he had sunk under an irrecoverable relapse, that the thought of dying was admitted with any seriousness to our minds. We were much together, both waiting for the first favorable opportunity to embark for England. The evening of the sudden change which decided in our minds his earthly destiny, I was with him until a late hour. We engaged in devotion, as usual, and separated for the night, without the least expectation of his hastening departure. The next morning the news came that he had passed a night of extreme

illness, and would probably not survive the day. Agonized with the unlooked-for change, I hastened to his bedside; but though he recognized me, and expressed his full knowledge of his approaching end, his mind soon lost its balance. At first he was agitated. It was a midnight summons, and we were all slumbering; but when he trimmed his lamp, and found his vessel replenished, nay, when he looked up and beheld the Bridegroom, he recovered from the shock, and became composed. From this change, which preceded his departure about three days, he was generally in a state of delirium, and continued unconscious of his situation, until his spirit was released from its prison, and admitted into 'the joy of his Lord.'

"Eternity probably never appeared so much of a reality, a present reality. Never did the glories of heaven so powerfully possess the minds of the few who stood around this departing brother, as at the moment when we believed he awoke, from utter unconsciousness, to the enjoyment of his Savior's perfect likeness and fruition. Oh, how solemn was the place. We felt that the King of saints and His ministering angels were with us; and as we committed the spirit in silence to the favor of its covenant God, a thrill of rapture chased away the anguish with which we had been oppressed. One of our number was the bereaved companion whom he held most dear in life, and whose delicate frame and sensitive heart were wonderfully sustained in this hour of overpowering sadness, and overpowering joy. Another was a friend, who had ministered

most kindly to his wants, and from beneath whose hospitable roof he took his heavenward flight. God grant that we may all live under the impressions of that hour. Then shall we not live in vain.

"Mr. Burn was the son of Major General Andrew Burn, whose interesting memoirs are before the Christian public. Like Henry Martyn, his chief inducement in accepting a chaplaincy to the East, was the desire of usefulness among the heathen. He had a considerable acquaintance with two of the languages of the country, and wrote several Christian works in one of them. May his example stimulate many who occupy similar stations in India, and beyond the Ganges, and whose influence and exertions are much needed for the conversion of the heathen nations."

After the decease of Mr. Burn, Mr. Abeel occupied his place as the chaplain at Singapore for more than five months. But he still made the work of the missionary the paramount object of his efforts.

May 26, 1833, he writes:—"Since I have been at Singapore, I have aimed at supplying the vacant chaplaincy, preaching twice on the Sabbath, and once on a week evening, besides the missionary prayer-meetings, and extraordinary services. A few, I thankfully believe, have been regenerated; others have been considerably enlightened, and I hope will be led to a saving knowledge of the truth. Besides this, I have continued the study of the Chinese, and commenced the Malay; have attempted to supply the whole place with Scriptures and religious books;

but, from all these engagements, I have been obliged to desist, for want of health."

His short ministry at Singapore as chaplain, was very successful. The death of Mr. Burn, and some other providences of an equally solemn nature, had arrested the attention of the people; and he endeavored to improve them to spiritual edification. Some were brought to a knowledge of the truth as it is in Jesus, especially among the higher classes, who were able to exert a powerful influence in behalf of true religion. He mentions the success of the Gospel in a letter written at this time.

"SINGAPORE, FEB. 14, 1833.

"I have no small reason to believe that this letter will prove less welcome than myself; but I have been disappointed by a peculiar dispensation of Divine Providence, and as the Lord has thus expressed his will, 'what am I that I should resist it?' It was our plan that Mr. Burn, Mrs. Burn, and myself (the two former being the Chaplain of Singapore and his lady), were to embark for England in the same vessel; we were waiting for a good opportunity, when Mr. B., whose health appeared slowly recovering, relapsed and died. Seldom have I been so much affected at any event. He was one whom I admired and loved vastly. We were congenial spirits, together much of our time, and looking forward with joy to the hope of mutual improvement and enjoyment upon the passage. While waiting for the opportunity I found my health sufficiently improved to preach, and consequently helped to supply

his pulpit every Sunday. There were some signal events of Providence, which occurred in such striking correspondence with the subjects preached upon, that the people, or many of them, became impressed with the necessity of changing their mode of life; perhaps previous impressions were revived. It was this that made me hesitate, even at that time when we thought of going, whether the place should be left under such circumstances. I determined to leave the decision of my duty on this point to the Lord; and now, the removal of my beloved brother, and the interest existing among the people in regard to their own salvation, have determined my mind in regard to present duty. I would not have you believe there is anything like what has been so frequently witnessed in America lately. Even the word 'revival', would probably frighten not a few. There is scarcely anything to *revive*, as but little that ever had life has been able to *survive* the ravages and dominion of spiritual death in these regions. But, blessed be the Lord, a few have been awakened to their spiritual interests, who scarcely gave the subject a thought before. Mr. ——, who was very kind to me when here before, but who was then a proud profligate character, has become, I verily believe, an humble disciple of the meek and lowly Jesus. I am living with him at present, and hope to derive benefit from his profession, while, with the Lord's blessing, I may impart as well as receive. There is considerable opposition to the preaching.

"At first I was surprised and somewhat grieved

to find so much admiration. The novelty of bold, extempore speaking, which they had seldom heard, called forth this; now, they forget the style of address, and look at the subject. Oh, if there were many prayers and better means, I should hope for better things. The Lord in mercy convert all who are impressed with the truth, and impress all the careless. When some few weeks or months have rolled by, I shall be able to write you more fully."

The following note, found among his papers, was received just before his departure from Singapore, from one who then found peace in believing.

"I humbly beseech Almighty God, for Christ's sake, to forgive my stubborn opposition to His divine truth for so long a period: and praise His holy name that in compassion to my soul, He sent you, my best friend, to be an instrument of His gracious mercy in awakening my mind to the importance of the religion of Christ Jesus. May the Spirit of the true God long continue to bless your labors, and may you find your reward among the saints in heaven. May Christ forgive my ungrateful opposition to His cause when so often and so earnestly set forth by you; and if it is the will of Jehovah we should meet no more on earth, may I, through the Redeemer's saving mercy, be allowed to greet you the first in another and better world. Adieu."

Such instances of gratitude for spiritual favors are indeed cheering to the heart of the ambassador of Christ; and cases of the same kind are abundant among the number of those who were brought to the Savior through his instrumentality.

His strength again failed under the pressure of multiplied labors, and he found that he could expect no permanent benefit, unless he sought another and more congenial climate. His relief was only temporary when passing from one place to another, and he determined to sail for America by the way of England.

Accordingly, he embarked on the 25th day of May, 1833, for London, in the packet Cambridge, a vessel supplied with every convenience for the comfort of an invalid—affording accommodations which the state of his health demanded, and which could not be obtained in merchant vessels sailing directly to the United States.

During the time embraced in the events occupying this chapter, the religious diary of Mr. Abeel tells of severe spiritual trials, and often of depression of spirits, and powerful temptations. He could not always preserve his accustomed tone of religious feeling, and often he mourned the hidings of God's countenance, and felt the power of trial. It would require a skilful and experienced Christian, to analyze all his character as displayed in the feelings recorded in this diary. Every child of God can learn from them his privileges and duties, and be encouraged by his attainments, and hence they are useful and worthy of record; but none but an Elder in Israel, could fully enter into his spirit. The record is presented as essential to a complete view of his Christian character, and for the benefit of all, who like him, would fight the good fight of faith filled with lofty hopes and burning zeal, and be fol-

lowers of him as he was of Christ. One truth is worthy of notice, that while he experienced all these changes in his spiritual feelings, the journal of his labors contains records of constant exertion for the glory of God. He resolved to struggle on, whatever might be his discouragements, or the depression of his spirits. He never lowered the standard of his duty, but desired to do the will of God, knowing that His blessing did not depend on the strength or weakness of the instrumentality, but only on His own good pleasure, who guides all things in infinite wisdom for His own glory.

The following extracts extend through the time embraced in this chapter :—

"*April* 22.—On Tuesday evening embarked in a China junk, for Siam. Saw much of the Lord's goodness in ordering events before I left. As soon as objects which seemed somewhat important were accomplished, the junk (for which I was waiting in daily expectation of sailing), was declared ready for sea. Since we sailed, have had some delightful impressions of the love of the Father, and His Son Jesus Christ. When my soul is healthful, this subject is a theme of ever new and amazing contemplation. Oh, if creature love has the effect we sometimes witness, what must be the fulness of the love of Christ. I desire no other heaven. There can be none of equal or comparable delight. I find the Song of Solomon peculiarly adapted to my best frames of mind. It has often refreshed me. In the same relation between creatures, there is a danger of having the mind so much engrossed with

mutual affection as to impair the love of Christ in the soul; but here we can say with Isaiah, 'Thy Maker is thy husband, the Lord of Hosts is his name; and thy Redeemer the Holy one of Israel, the God of the whole earth shall he be called.' Let the affection rise to transport, yet, the higher the transport, the more consistent with reason, gratitude, and duty. I have been struck and benefited by an idea met with in reading—'Would you rejoice in being the instrument of placing one of the many crowns upon the brow of your glorified Redeemer Christ?' What a motive to every exertion, for one who feels his obligations to his beloved Lord. Jesus grant thy sinful servant this unspeakable privilege.

"*May* 8.—Still on the passage. Temporal blessings exceed my expectations. Mind was dull, but is more lively. No friend to divert my thoughts and affections from Jesus. None to exchange an idea with on spiritual things, or any subject of real importance. Spirit of prayer at times, for every creature living, especially for relatives and friends individually, who often detain me long and delightfully in my Father's communion. Am struck with the wretched condition of the heathen. Feel deeply my unfitness for my great work in every respect. Still cheering views of the eternal rest.

"*May* 27.—Again on heathen land, engaged as before. Though alone as to the presence of man, feel the presence of that Friend that sticketh closer than a brother, and know very little of a sense of loneliness. For a day or two, have been quite absorbed in wonder, at the opening of the first chapter

of Ephesians to my mind. For these delightful evidences of spiritual life, and means of advancing in that life, I would praise the blessed Spirit to whose condescension I am infinitely indebted. Have been endeavoring to search my heart, to see whether I keep anything back from the Savior. I hope the surrender is unreserved, though sins and infirmities are very distressing. Am at times cast down with a constant sense of unfitness for my great work, and an idea of the slow progress I make in every qualification. I do not believe that any one has ever been placed under similar circumstances, without a better preparation for his work. Knowledge of their languages very deficient.

"*June* 3.—Body again affected, and mind sympathetic. To-day considerably relieved. Whether climate, or want of active exercise, riding, or want of objects for the diversion and recreation of the mind, I know not. Have made some change in mode of living as a trial, upon which I would look for the Savior's blessing. I believe one important object is to reduce my pride. A want of ability for much application keeps me ignorant, and a sense of this ignorance leaves no reason or desire to look upon myself as anything. I feel happy in throwing myself upon the Savior's promises. If He is with me, and my steps are ordered by Him, what more do I want.

"17.—The past has been a week of bodily depression, and sympathy of spirit. I am distressed to find, that at such times my thoughts should not run upon spiritual things, as in a natural channel. It is

clearly evident that such reflections demand exertion, and at such times the whole man shrinks from exertion of any kind."

"*July* 8.—The past has been a pleasant, and I believe a profitable week. Have been enabled to devote much time to spiritual exercises, and the advantages are evident. Heaven has appeared nearer, and its glories more attractive. Was called to see a poor heathen just passing into eternity. Was distressed at his situation, (in gross darkness,) but thrilled at the idea of changing places, and being in the same dying condition, so near my Father's presence. Considerable encouragement in the mission. Oh for better qualifications. Health somewhat improved. See more and more the wisdom of improving each day, without looking to the peradventures of the future; 'For the morrow shall take thought for the things of itself.'

"22.—Much time and attention still given to spiritual exercises. Aim and attainments almost as widely different as extremes can be. The more I experience, the more I am impressed with the duty and happiness of a life of heaven upon earth. Am quite shocked at the inconsistency of vital godliness with anything short of this. Yet, alas! how many obstacles and enemies are opposed to such a hallowed life. Rutherford's 'Prison Enjoyments' shows what might be experienced, and what ought to be aimed at.

"26.—The greatness of God expressed in the striking language of the Prophet—'Behold the nations are as a drop of the bucket,' and the connected

verses—detained me in profitable reflection two or three days. How encouraging and animating to our weak faith, when overwhelmed with a sense of the grandeur of Jehovah, to remember, that 'God is love.' All that infinite nature is one infinite attribute—love. Oh what a source of pure, inexhaustible happiness for the glorified spirit, both in the investigation of the nature, and the direction of this love. Another portion of Scripture, which it appeared almost impossible to leave, is the first chapter of Colossians, especially that part which refers to the illustrious conqueror. What a victory! What weapons! 'And having made peace through the blood of the cross,' &c. Millions of captives torn from hell, and drawn by that love to eternal glory, shall cease not to celebrate the triumphs of their Conqueror.

"*September* 22.—The last has been a week of peculiar dulness. There are times when it seems improper to say I languish, for that implies strength; or to say I am an infant, for that lives. I appear truly dead. Then I feel my especial need of the Spirit, of the free sovereign grace of God. Then my mind is the thorough-fare, and too frequently the resting-place of every unprofitable worldly thought. It is misery indeed to endure the absence of Him whom my soul loves. No worldly scheme or happiness can prove the least substitute for this enjoyment. Though the mind flies from object to object, it only wearies itself, and like the dove finds no rest. Oh, Jesus! return. Other trials I can endure when thou art with me, but thine absence is insupportable.

"*November* 27.—Many changes since I wrote. Have again left Siam, and returned to Singapore. Very little spirituality of mind. Oh, what depravity I discover in my heart. Such a want of love to my Savior and brethren. Such a want of interest in the successful instrumentality of those whose honor I should prefer to my own. Such pride, envy, worldly-mindedness. Oh, my God, what shall the end of these things be? I want to be moulded anew in my Savior's image, to emerge from the world and dwell in another, even a spiritual one. I groan and sigh, Jesus make me holy and fit for my work. Oh, how little profitable communion there is among the expectants of glory. We talk rationally, but much is wanting. Our conversation results in but little holiness. Lord, make me useful to my brethren. What a difficult thing it is to preserve genuine zeal in the Lord's service. What constant watchfulness, self-examination, love to our brethren, entire deadness to the world, and heartfelt humility, are required to be cherished. Upon such a soil, and such only, zeal, pure and approved in the sight of God, can flourish.

"*January* 1, 1834.—Another year passed, commenced—still spared. In reviewing the year I hope I can see some little improvement. In what? Certainly nothing very evident—perhaps nothing at all. I believe a little has been attempted for Jesus, but Oh, how little! Part of the time considerable enjoyment of religion, heavenly-mindedness—part stupidity. Not so much from neglecting the means of grace, (I mean the principal of them—private devo-

tion,) as, I scarcely know what: a withdrawing of the Spirit's influence from my heart. I do long for perfect holiness and fitness for my work. Oh, my Father, for thine own sake forgive the past. And now I am where I have often been—in much uncertainty of the future. At Singapore, hesitating about my course, whether to return home for a time. My prayer is for light, and I feel like praying in faith. Are there not many promises? I fear that my mind may be too much disposed to return, and yet I have no definite prospect of happiness before my mind. Still who knows the heart? Lord, my Father, thou who searchest the heart, instruct me and teach me in the way I should go.

"*March* 31.—Mind has been in a calm and happy frame, disposed to relish the word; and absorbed in wonder at its most wonderful theme—Jesus—redemption. Have enjoyed some impression of my relation to the Savior, and dependence upon him as a co-worker, 'a star in his right hand.' With what encouraging perseverance we can preach, when we remember what we are, *instruments in Christ's hand*—what our object is, *His glory*—how that object can be promoted, *by His power*—who is principally concerned in its promotion, *Himself*—what he has promised in regard to our labors, 'My word shall not return unto me void,'—and in what light God in mercy regards us, if faithful, 'We are unto God a sweet savor of Christ, in them that are saved and in them *that perish*.' Such views compose and sustain the mind, when our work appears to be hindered by those events which are beyond

our control. With such things our instrumentality has nothing to do, and in regard to them we have nothing to say or think. Whatever may be effected through effort or prayer, it is our duty to attempt; but when our vigorous efforts and most importunate prayers are unsuccessful, it would be sinful to despond or imagine we may not be acceptable, though Israel be not gathered, as though every purpose of Infinity was found to square with our views and wishes. Have received a loud call from the Board to return home, but wait to know the Lord's pleasure.

"*April* 10.—Jesus is everything to my soul. Oh, what a wonderful subject, a wonder almost equalled by my indifference to it. He is my Creator, my Preserver, and my Lord; my Friend and my Brother, my Husband, my Head, my food and drink, the garment of my soul, nay my life. He is to me, what everything else is, what every one else is."

CHAPTER VII.

Mr. Abeel started from the East for London on the 25th of May, 1833. His passage occupied five months, during which time his health rapidly improved. We find the following reflections in his diary recorded after a few days of his voyage had elapsed, in reference to his past course and present position.

"*June* 9, 1833.—How short has been my missionary career. I have done very little in the way of direct labor. I thankfully believe, more, indirectly. I hope others will be stirred up to attempt what my health forbad, and what may much more redound to the glory of God than the labors of a single individual. Why my health has declined, I have no right to know. If for the punishment of my selfishness and unfaithfulness, the Lord in mercy forgive and save me. If for correction, may every gracious object of my Father's mercy be gained. If to remove me to other scenes—may I be much better fitted for the future than I have been for the past. If for death—may its fear, and sting, and dreadful pangs be mercifully taken away. I have many advantages for the cultivation of living piety. Excellent accommodations, much leisure, and good

books; but find my body something of a clog—dull and drowsy, even when the most animating subjects are under consideration. Have been refreshed with thoughts of my Father's compassion and love, and of my Savior's wondrous sacrifice, especially 'to give His life a ransom for many.'"

The time consumed in this voyage, was a season of great enjoyment to his soul. The silence of the sea, and freedom from the pressing cares of missionary life, afforded him much opportunity for that spiritual communion in which he so greatly delighted. That he improved it, will be seen by the following extracts.

"*June* 2.—A short week has hastened away since we sailed. My mind through much of the week has been composed, and, I trust, resigned to living or dying. Notwithstanding a deep sense of my sins, my confidence in the Savior is unshaken. Jesus prepare me for thy glory.

"*June* 23.—How admirably the Sabbath is adapted to holy joy and praise, and all the nobler exercises of the sanctified heart. Oh, what a day of hallowed rejoicing, its associations how animating. Jesus our Life arose, His stupendous work accomplished, never again to suffer; but, triumphant over all his foes, to reign until every object of His mediatorial kingdom is gained, and every one of His redeemed family exalted to the perfection of His likeness, and the participation of His joy. Can there be a communion of feeling and interest with the Divine Redeemer, and no rejoicing upon this day? And then, too, the prospect of an eternal

Sabbath, of its deliverance from sin, temptation, infirmity, indisposition, inability to do good, proneness and power to do evil, weariness, dulness, vexing sights and sounds, uncongenial companions, and dissatisfaction with self. If existence could be continued in the absence of these evils, it would be exceedingly desirable; add to this, the unimagined and unimaginable enjoyment of heaven—the highest perfection of the spirit with the greatest capabilities for comprehending, admiring, loving, and serving God and the Lamb—continually transported with the smiles of His favor, the fulness of His joy, and the possession of His likeness;—overflowing with gratitude for the wonders of redemption, and the leadings of Providence,—in sweetest co-operation with unnumbered millions of the most excellent, loving, and beloved companions—these constitute a portion of the blessings which make up heaven: but how small a part do we know! These should awaken the soul to praise and joyfulness upon this day."

"*September* 8.—The past week has been a season of peculiar spiritual enjoyment. My heart has been overflowing with the goodness of the Lord. At these times of the Savior's special visitation, how ready the soul is for every duty of devotion. The word is like oil, which causes the fire to blaze, whenever it is applied. The earth loses its attraction; and all its creatures, inanimate objects, and events are converted into mirrors, to reflect the infinite excellence of a faithful Creator. As the eye glances over the past, 'discriminating love' appears in-

scribed on every object it meets. Rapture is in every thought of the transmundane future. Praise and prayer, and glowing contemplation, become the very element of the soul. There is a spirit to attempt every labor, to conquer every difficulty, to welcome every trial. In a word, there is a heart for everything that comes from God, or partakes of God, or leads to God. 'God in Christ reconciling the world,' is then, and it ever must remain, the theme beyond all conception. Am passing the latitude of my West India friends, and have been interceding for them at a throne of grace."

During the greater part of this voyage, he was engaged on Sabbath, in preaching the Gospel to the passengers and crew of the ship, and in religious conversation. Nor were his efforts in vain, for we find it recorded in his diary, that there had been two or three conversions during the passage. Thus the Lord gave him success wherever he went, whether among the heathen, or those who enjoyed the means of grace.

He reached England October 21st, 1833. He thus writes to his friends from London:—"With great pleasure I inform you that we have arrived, and have once more escaped the dangers of the sea. About a week ago we made the land; and the day before yesterday took the steamboat about forty miles below London, and arrived in the evening. I have the greatest reason for gratitude. My health is greatly improved, and all the alarming symptoms are mitigated. Another source of gratitude, is the deliverance we have had from great apparent dan-

ger, during a gale encountered off the Western Islands. * * * *

"I am very busy, delivering letters of introduction, &c., &c. With kindest love to all, and many prayers that we may *all* meet as Christians. Yours most affectionately, D. A."

He soon formed many interesting acquaintances, enjoying religious intercourse with a keen relish, increased by the circumstance of his having been so long in a great measure deprived of it. He thus expresses the delight which he experienced: "Dec. 18th.—Arrived in England a month and a half ago. Found hosts of Christian friends ready to welcome me to their houses and hearts. Have made many delightful acquaintances. Much overcome by the difference, the infinite difference, between heathen and Christian lands. The very sound of another's voice in prayer like music. Have heard much good preaching of different denominations—all one in Christ."

After remaining for a short time in London, he was advised by his physicians to continue in Europe, and to defer crossing the Atlantic until the winter had passed. He followed this advice; and in December, passed over to the Continent, and journeyed to Paris, where he remained for a considerable time preaching and sustaining missionary meetings among the Protestant residents.

He was in Paris at the commencement of the new year, and we find this record of his reflections on the events of the year past.

"*January* 1, 1834.—I am again brought to the

close and the commencement of another year. The rapidity of the last annual period astounds me. My thoughts are thrown powerfully back upon the event which occurred nearly a year ago, and I can scarcely imagine that my beloved Brother Burn has been in eternity one year. I remember my emotions and desires on that solemn occasion; but alas! I do not find those fruits, which I hoped would result from the event. The first five months were spent principally in Singapore. I hope and believe good was done. The Lord taught me some lessons which should have kept me in the dust all my life. I saw the folly of regarding myself as anything in the kingdom of Christ, and was forcibly reminded to put no confidence in an arm of flesh. At the close of May, I embarked, in great weakness, for England. All the future was like midnight. The next five months were spent at sea. My fears were dissipated, my hopes more than realized. God spared me, gave me back my life from the grave, and blessed my soul with the joys of His communion. Here too, there is reason to believe the Lord made me useful. To Him be all the glory, for He showed me His power as separate as possible from my feeble efforts. The remainder of the year has been passed in England and France. On my return, my mind was greatly excited in the enjoyment of Christian communion, and the ordinances of religion. I fear it was not profitable; as since that, there has been a mournful state of mental distraction and diversion from heaven. Is this to be the effect of changing scenes? Shall I have no power to re-

sist these temptations? Jesus forbid it. Grant me thy power—forgive all my sins—sprinkle my conscience from dead works—and let the opening year prove much more profitable to me, and witness much more love, and zeal, and self-denial in me, than any preceding period. For forgiveness, preservation, every motion of spiritual life, every ray of heavenly wisdom, everything acceptable to Thee, and beneficial to myself and others, I am totally, and must be constantly dependent upon Thee. Oh, what shall occur during this year?"

From Paris he journeyed through different parts of the Continent, diffusing missionary information, and at the same time recruiting his physical powers. He visited Holland, and parts of Prussia, Germany, and Switzerland. In Holland, he expected to transact business in reference to the connection of his own church at home with its parent, in the work of Missions; but having arrived before the meeting of the Synod of the Church of Holland, and not being able to delay in his arrangements, he was in some degree disappointed.

He describes in a letter, his travels through France and Switzerland. "More than a fortnight has elapsed since my departure from London; since which I have visited, very hastily, the principal parts of Holland, and some of the most interesting sections of Germany. My object was to form some kind of a connection between the churches at home and in Holland, with a view of co-operating in Foreign Missions. As there has been no meeting of Synod here since I arrived, and as there is no prob-

ability of convening a meeting before next month, (July,) it is quite impossible to say how far I shall succeed in my plans. The Dutch have almost forgotten that there is a church in America, called by their own name. Still I have reason to hope, that, as I have engaged some of the chief and the best men to assist, something will be accomplished. Being so near many of the most interesting and talked-of objects on the Continent, I concluded to spend a few more days, in gratifying curiosity; especially as it could be done with evident advantage, both to my health and my higher pursuits. I have sailed up the celebrated Rhine, passed through parts of Prussia and Germany, and expect to reach Switzerland to-morrow. I calculate on as rapid movements as possible or consistent. Being in the vicinity of the celebrated mountains of Switzerland, I hope to see them all, spend a few days in Geneva and other parts, and then proceed as quickly as possible to Liverpool to embark. I fear it will be nearly the middle of July before this can be done. I find friends wonderfully provided for me, wherever I go. I am now in company with a young man whom I met in the steamboat on the Rhine, and with whom I hope to proceed to Geneva. By the time of my return, I shall have traveled considerably, and I hope with profit. This letter I am writing piecemeal. We are at this moment in a small town near the borders of Switzerland, where we see none but those rough-looking Germans, importations of which I have seen, when a little fellow, in New Brunswick. They appear to me as filthy as possible. Men,

women, horses, dogs, everything together and much alike. They form a most striking contrast to the ever scrubbing and washing Hollanders. Crosses with images are stuck up in every direction. Catholicism, of course, reigns where these are seen; but this is not the case with all the states of Germany. Still my interest is considerably diminished by the strong desire to see you all, and commence my important duties at home. I am now writing at Basil, the seat of the most celebrated missionary institution in Europe. I have received the greatest kindness and hospitality from all, and am staying in the Mission-House."

He also recorded these incidents in his private diary.

"*July* 27, 1834.—Have wandered through many countries since the last date. Visited much of Holland, many places in Germany and Prussia, and some most interesting portions of Switzerland. Have been quite overwhelmed with the wonders of the Lord in the works of creation. Oh the grandeur of my God and Savior! Have made numbers of most interesting Christian acquaintances, and been profited by their spirit and devotedness. Have awakened considerable attention and Christian sympathy, in behalf of China, and neighboring regions. To the Lord, the source of all good, be all the glory. Have returned sick, and been detained in London under the hands of the physician. By the Lord's especial kindness, have aided in forming a society for female education in China and the surrounding countries. An auspicious commencement. Bodily

weakness very great, and the future uncertain. Oh how necessary to be brought to a frequent pause. I fear that I seldom live as I ought, except when I feel the sentence of death in myself. Left London yesterday, and am now in Birmingham. Hope to be at sea before next Sabbath. How much I feel attached to dear friends, with whom I have been passing much time. To-day, thoughts of my God most cheering. My Father, my Brother! what more can I wish or have. Alleine's 'Heaven Opened' shows impressively what a covenant God and Savior He is to those who believe. I am convinced, and have long been persuaded, that one most important means of grace, and comfort, and transport, is having these subjects frequently before the mind. Under any circumstances, we may ask ourselves the question, What do I most desire? Perhaps it is holiness—the power of resisting evil—zeal—deadness to the world—spirituality of mind—a single eye—a simple motive—love to every brother—and the death of all selfishness. Are not these things promised? And does not the possession of God, our Sun and Shield—our Portion and Rest—include these very blessings? Perhaps we sigh for friendship—congenial, inseparable friendship. What a friend we have in Jesus and his Father. All the excellencies we most admire and desire are here, and are ours. Do we wish deliverance from infirmities and pains, and support and direction under them? Or are we sighing for a better state of things without us? God is our refuge now; and in the best time will remove us to a society where nothing will be wanting to

answer our strongest desires, but much enjoyed to exceed them all. A few such questions and considerations will often raise the soul to heaven; and the more frequently the infinite goodness of God our Portion, and the infinite fullness of Jesus our Advocate, are contemplated, the more happy and holy must we be on earth, and the more willing and ready to leave the world."

Wherever he went, he endeavored to extend information in reference to that portion of the heathen world, in which a part of his life had been spent. He met with much success in all these efforts, and much interest was excited by his representations of the subject in France and Switzerland, as well as in England.

He returned to England, July 25, and travelled through different parts where there were objects worthy of inspection. He preached at London, Birmingham, and Edinburgh. The following letter has been received since his decease, from a lady, under whose roof he passed much of his time while in London.

"Twelve years have elapsed since his brief sojourn in this land; but none who had the privilege of knowing him then, are likely to forget him, for he was indeed 'a burning and a shining light.' He came to us immediately on his arrival from the East, worn by disease, and apparently disqualified for active service. Such was his prevailing spirituality of mind and devotedness to the Redeemer's cause, that it was impossible to be within the circle

of his influence without deriving advantage from it. There was nothing austere, narrow-minded, or extravagant in his religion. There was a beautiful symmetry, a holiness, refinement, and tenderness about it which struck the most ungodly. Every one felt that he was in earnest, that he had a deep enjoyment of divine things, and an aptitude to seize upon every occasion of usefulness, far beyond what is usually attained. There was in his character that combination of faith, hope, and charity, which the Apostle Paul so well delineates; and as it regarded his daily life, it might indeed be said that he 'walked in the Spirit.' During his abode in our family, his physical debility and suffering were, at times, great; but he knew how to rejoice in tribulation, and could say from the heart, 'The will of the Lord be done.' Often after seasons of pain and exhaustion, he would ask one of us to read him a portion of the Bible; and as he became interested in the subject, his spirits gradually revived. It was his custom, while rising of a morning, to sing a hymn; and he always left his Bible open on his dressing-table, that whenever he went into his room some passage of divine truth might arrest his eye. At the breakfast-table he generally asked what we had been reading in our closets; and, whether others were prepared or not, he was always ready to furnish his quota of spiritual entertainment. This plan greatly interested the younger members of our family, and even the servants lingered in the room at meal-times, to catch some gracious word that fell from his lips. During his voyage from China, he

had been useful to three persons on board the vessel; and whilst he was in England, the same success attended his efforts to win souls to Jesus. To more than one individual in our circle he became peculiarly endeared as a father in Christ; and to others he lent the helping hand, and was regarded by them, in every sense, as a brother and friend. I might introduce many touching incidents, which are engraven on their hearts, but I forbear. I would, however, notice one point of no small importance, as accounting for his remarkable success. He was unusually devoted to prayer. He could indeed say, 'For this thing I prayed:' for there was nothing vague and indefinite in his petitions. Usually he spent some time in his chamber towards noon, for the purpose of remembering certain individuals on whose conversion his heart was set; and at other times, he would unite with Christian friends for the same purpose. He loved to speak of heaven; for it was a theme on which he was peculiarly at home. His favorite view of it, was that of being with Christ, to behold His glory. At that time he scarcely expected to reach America, much less to return to China; but he was always urging upon us to do our utmost for that vast land. His representations of the state of the heathen, and of the responsibility of the Christian Church, were most solemn and affecting. He had no sympathy with a hollow, half-hearted attachment to the cause of Christ. His had never been the 'middle walk of Christianity;' having himself forsaken all for Christ, he could, and did insist in every case, upon the same surrender.

Not in private alone, but at the anniversary of our Bible Society at Exeter Hall, he came forward, notwithstanding his weakness, and challenged the young students in our colleges to join the missionary host. I think I see and hear him now, turning to them, and saying with unusual energy, 'And who has given you a dispensation to remain at home, when the whole world is calling so loudly for assistance?'

"Whilst Mr. Abeel was in this country he visited distinguished characters,—ministers and others, of all religious persuasions, taking little notice of their distinctions, so that they were sound in the great principles of the Gospel. In every true Christian he recognized a brother, a child of God, an heir of glory; and this was at all times enough to ensure his affectionate sympathy and co-operation. His language seemed to be, whenever a discordant note was struck—'Dear friends, the world is perishing; let us first look to its salvation, and then settle our differences.' Before he quitted England, he united with the Rev. Baptist Noel, and a few ladies, in forming the Society for promoting Female Education in China and the East. The first appeal was drawn up by him, and the profits of his missionary narrative were devoted to its support. Nearly forty ladies, of different denominations, have been sent out as the result of this effort: and much assistance has been rendered in other ways, towards the encouragement of mission schools.

"As the time drew near for his departure, our intercourse became increasingly serious and prayer-

ful. We felt it very unlikely that we should meet again in this world; and from the maturity of his Christian character, it appeared as if he might soon be summoned to his heavenly home. Never can I forget the energy with which he continually spoke of the believer's privileges and responsibilities. Indeed his whole residence under our roof, formed an appropriate comment on that passage, 'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.' The last sentence uttered at the moment of separation, deserves to be recorded; it was this—'Farewell! while we seek with increasing diligence the salvation of others, may we never be guilty of neglecting our own souls.' Such a caution is indeed peculiarly appropriate to the period in which we live; and to those, who, from their situation in the church, are necessarily much engrossed by all that is going on."

In August, he sailed for America, where he arrived in September. It was a season of joy, when he was permitted again to meet in the body those whom he loved. This delight was only alloyed by the recollection, that the failure of his health and strength was the cause of his return.

Immediately after his arrival in the United States, Mr. Abeel commenced his labors in behalf of that field of operations in which he had always been engaged. As his strength allowed, he went from one place to another, preaching the Gospel, and forming associations for the purpose of regular contributions toward the cause of foreign missions. He visited the principal cities of New England in the course

of these efforts. In January, 1835, he left the north for a warmer climate; designing to prosecute his labors in that part of the country where he would be able, at the same time, to cherish his bodily strength. The following letter, written at this time, will show, that, although he was then in a critical state of health, he did not in any way spare himself in his exertions for the perishing heathen.

"Near Richmond, Virginia, February 27th, 1835.

"I wrote you from Washington, and expected to find a reply at Richmond, but was disappointed. Perhaps I may receive one on my return to that city. Since I wrote, I have been travelling almost incessantly. I visited Alexandria, and held a meeting—thence to Fredericksburgh—thence to Charlottesville, the former residence of Mr. Jefferson—thence to Richmond, whither I am now returning—and thence to Union Seminary, Prince Edward's county, Virginia. The stages are so infrequent and loaded, that I have not been able to return to Richmond, to fulfil my appointments there. I am now writing in a miserable old tavern, forty miles from Richmond; where I came to-day, hoping to get a passage. But alas! if I succeed at all, I must wait till to-morrow, and then take the mail cart, a vehicle on two wheels and without springs,—I fear without seats. Since I left Washington, my time has passed swiftly, and I trust profitably. The meetings I have appointed, have been well attended and interesting. A few days ago, I spent a season in the house of a pious lady, who has opened her

dwelling for the education of young ladies; not from necessity, but to employ her leisure time and spacious mansion to the most advantage. Female education, and especially Christian education, has been sadly neglected in Virginia. I conversed with her pupils about the heathen, and about themselves, and the Lord appeared to bless the efforts. Several of them became deeply affected in view of their own sinfulness, and all of their small number, with many sobs and tears, agreed when I left them, to meet me in heaven. I have seldom witnessed a more solemn scene. What will be the result cannot be definitely foreseen; but that the solemn vow of many of them will be remembered and fulfilled, I will not hesitate to believe.

"At Prince Edward, whence I am now returning to Richmond, I have had a very profitable time. The seminary contains upwards of twenty students, and the college about fifty or sixty. Three or four of their number are decided on becoming foreign missionaries, and many more have been stirred up to a solemn and prayerful investigation of their duty. Last year, four of the students from this seminary embarked for heathen lands. After preaching in the church, and in the chapel of the seminary, the students of the college requested me to deliver an address in the college, on the moral condition of China. The meeting was crowded, and I was enabled to speak with plainness, not only on the condition of the heathen, but on the fearful responsibilities of each one of them. The Lord in mercy grant, that the solemn exercises of that evening

may result in the conversion of many of their number; and through them, in the eternal happiness of many of the heathen. The intercourse with the professors and students of this institution has been delightful and edifying. I have met with several men of distinguished piety and excellence in Virginia. Their example proves most influential, and every Christian who comes within their atmosphere, must feel its sanctifying tendency. Oh, how necessary is living, glowing, active godliness, to our personal happiness, and the benefit of others. What is a cold external profession—'a name to live?' I believe there is no other good influence which acts with such amazing power as that of vital godliness. How it arouses, and rebukes, and stimulates, and restrains. Oh, let us all strive more than ever, for great attainments in the divine life. Why are we living in Christian lands? Why is our lot not cast among the heathen? Surrounded as we all are with every sanctifying influence, what ought to prevent us from eminent sanctity. My mind has been much on these and similar subjects, since we parted. Travelling has not the effect upon me of which many complain. Instead of distracting my mind, I am now so accustomed to its vicissitudes, that I can employ the leisure it furnishes to much profit. I often enjoy riding alone, or unknown, in stages. It affords so much time for meditation, and I repeat what I have so often remarked, that nothing is more beneficial to the soul, than solemn and deliberate reflection.

"I hope to-morrow to reach Richmond, where I

shall probably spend the greater part of a week; thence go to Petersburgh and Fayetteville, Raleigh and Columbia, in which place I hope to arrive about the middle of March. Whether I shall proceed immediately to Charleston, or whether I shall leave that place for the port of embarkation, I have not determined. I wish to visit as many churches and institutions as possible, and hope to receive advice at Columbia. If you have not written, or when you write, address to Charleston, South Carolina. The roads are miserable, probably six inches of snow on the ground."

"RICHMOND, March 1.

"Arrived here on Saturday evening, after the most uncomfortable ride I ever took. Forty miles in a cart, with a miserable seat, and still more miserable roads. Yesterday preached. A very cold day, and not many out. To-night will be a concert of prayer. To-morrow hold a meeting for ladies, in regard to female education in China. Thursday, go to Petersburgh, and thence to Columbia," &c.

He left a deep impression in behalf of his cherished cause wherever he preached. Much of his time was spent in visiting Colleges and Theological Seminaries, in raising the tone of piety and consecration of spirit among their members, and inciting all to labors in behalf of the heathen. The following letter has been received from a clergyman who was then connected with one of the seminaries which he visited. He records in it, the impressions

in regard to the character and work of Mr. Abeel, made on his own mind in listening to his appeals, and conversing with him.

"I had the pleasure of making acquaintance with Mr. Abeel, during a visit he made to Virginia, in the year 1834 or '35. I have still in my possession two or three letters I subsequently received from him, but they contain nothing of special interest. Yet I have thought it might not be amiss to give you some little information in regard to what I saw of him during that visit. I was then at Union Seminary; and, I suppose few of those then connected with it, or any of the other institutions about Prince Edward Court House, will have forgotten to this day, the time spent among us by Mr. A. I well recollect the day that he reached the seminary. Some of us were in the public hall, looking at what the mail had brought that morning, when a stranger of genteel appearance presented himself at the door, and inquired the way to Dr. Baxter's. We were greatly surprised to hear afterwards who it was; for he had dropped in upon us in our quiet retreat without any notice of his coming—at least, without any knowledge of it on the part of the students. He spent but a few days with us, but they were filled up with labors in behalf of the cause he had so much at heart. Indeed I thought he labored almost beyond his strength; for his health, as you know, was feeble. Besides a sermon at the college church in the morning, he addressed the students of the seminary on the afternoon of the Sabbath he was with us.

On Monday afternoon, he addressed the students of Hampden Sydney College, and the night of the same day, visited the large female institution of Mr. Root, at the Court House. The impression left upon the institutions and the neighborhood seemed to be a most happy, and I believe it was not a mere transient one. Mr. A.'s manners were very gentlemanly and engaging, and I thought that he often rose, in his public addresses, to a high style of oratory. But his influence for good was based upon something more substantial than either of these. He manifested an ardent devotion to the cause of Christ and a lost world. Indeed he seemed to me to possess very much the kind and degree of enthusiasm, which is necessary to those who have to operate in behalf of a good cause on colder minds. And then, in laying down the duty of Christians in respect to missions, he placed the foundation in radical principles. He urged especially, the obligation of an entire consecration to the cause of Christ, as involved in the Christian profession itself. He presented the whole world as the field, where not only candidates for the ministry, but all pious young men, and even those who were not pious, were called of God to enter, and labor at His discretion and for His glory. I shall never forget the impressive manner in which he held up this view before the students of the college. The effect was, I thought, a most happy illustration of some of the principles which he had himself advanced, in regard to the reflex and collateral influence of the missionary spirit. The general piety of the seminary, as well as the

interest in Missions seemed to be quickened. Some of the young men of the college who were before professedly pious, seemed at that time to rise to a higher tone of Christian character. Indeed I know of one young man at least, who then decided to study for the ministry. The one I refer to is now a settled minister. A few letters passed between Mr. A. and myself after this time, but I never saw him again. His few days' visit to us at Union Seminary has always been in my memory, one of those hallowed and delightful seasons, which in after life we look back upon, as, in more than a worldly sense, the green spots of the past.

"I have not thought of undertaking to pay a tribute to Mr. A., except to give a simple statement in regard to the visit spoken of, and the impressions of him then made on my mind. So far, at least, as the circumstances I have mentioned formed a part of his history, I thought this statement might be of some value."

Mr. Abeel thus records his efforts and success in his own diary:—

"*May* 10, 1835.—Just returned from the South. Have been far more favored in exciting a zeal for missions, than I had reason to anticipate. Blessed be the Lord, for his abundant blessing upon my exertions. I have been strengthened to preach often, and with some effect. Health improved, though not restored. Made hosts of delightful acquaintance. Still far from enjoying that high tone of spiritual feeling which I earnestly covet. At first my mind

was more lively than now. Have been searching for the cause of my stupidity; too little meditation and private devotion, and, in consequence, too much worldly-mindedness. My judgment is so convinced of the emptiness of earthly sources of happiness, that I look for scarcely anything of that name in this world, and yet I find little worldly trifles occupying and vexing my mind. 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.'"

On his return from the South, Mr. Abeel employed his time in the same manner, with a special view of visiting all the churches of the denomination with which he had always sustained an ecclesiastical connection—the Reformed Dutch Church. He visited almost every part of the church, preaching to all the principal congregations; and endeavoring with unwearied diligence, to produce impressions of the importance of that work to which he had devoted himself. He thus effected much for the cause he loved, and for his Master's glory. Perhaps as much, if not more benefit to the missionary cause, was derived from his efforts in producing correct views of its extent and obligations, among Christians and Churches at home, than when he was engaged in the foreign field.

During his journeyings in the prosecution of this work, he complained of the effect of such constant changes upon the tone of his personal piety. He was often obliged to exert himself until he was almost entirely exhausted, and he was thus unfitted for the enjoyment of private devotion. This was

to him a sore trial, and he deplored the necessity for it.

"*November*.—To-day, I have felt the necessity of more genuine, self-denying engagedness in the blessed cause of the Redeemer. Expecting to leave America in the spring, how ought my mind to be exercised, and my talents employed. I desire my zeal for the Savior and His work among the heathen, to become so absorbing, so energizing, so necessary to my happiness, that I may say, partly in the language of my great Exemplar, 'How am I straitened,' until Jesus is known and glorified in all the earth."

"*December* 12, 1835.—Have been spending the afternoon of this precious day in my chamber. Nothing so quickly brings me to my senses—nothing so effectually opens the eye of faith, and removes all the interposing objects of earth—nothing so powerfully awakens the deepest and best emotions of my soul, and enables me, for the time, to see what and where I am, and whither and how I ought to proceed—as retirement and meditation, uninterrupted by objects without, or pressing cares within, and continued, ad libitum."

At the close of 1835 he was in New York attending lectures at the Medical College, increasing his knowledge of the profession which he had already applied to practice among the heathen. He was also preparing a course of sermons on the subject of Missions, which, however, he did not finish. The following are his reflections at the close of 1835 and the commencement of 1836.

"Another year has reached its last hour. The

night is delightful. The moon sheds her loveliest radiance over the earth, and the air is only sufficiently cold to brace the system, and exhilarate the spirits. I have been strolling, meditating, and soliloquizing. The past has been held in review. Nothing but mercy from the beginning, through every moment. The first part of the year was spent at the South, where I made many good friends, and was enabled to preach with profit. Was favored at the anniversaries, and have been aided since, in my visitation to the churches. Last two months have been devoted to medicine. I find the very highest honors in the kingdom of my Redeemer have been conferred upon me. Not only a Christian, but a Minister, a Missionary. I have been ungrateful and forgetful, during the past year. Oh, how little I have thought of the infinite obligations under which Jesus has laid me. Dear Savior, assist me to be more prayerful, spiritual, single in aim, and self-denying in effort, than ever. Where shall I be at the expiration of the next year? Probably, if spared, in China."

The new year had scarcely commenced, when he was seized with sudden and serious illness, which compelled him to suspend labor for a time, and suffer the will of God; which he did with all patience. Writing to his parents at New Brunswick, he says:

"There is one advantage in sickness, which, if gained, must ever render it a blessing. It diverts the mind from the many distracting engagements of life, and leaves it more time for the higher duties of religion. By unfitting you for other pursuits, it pre-

pares you for communion with God, and meditation upon eternal things. Oh, there is mercy in every trial of the kind. We are dying creatures. Every day hastens us to the grave. A few more will fill up our earthly allotment, and then comes the unknown, or rather, untried future."

The same sentiments are conveyed in his diary at this time.

"*March* 13.—My mind for some weeks past has been calm, and at times cheerful, yea, triumphant, in God my Savior. I have been committing the Epistle to the Ephesians to memory. I believe it most edifying to have the word dwell in the memory abundantly. You can reflect upon it in the house, and by the way-side, when you lie down and when you arise. Instead of that endless succession of fancies and recollections which occupy so much precious time, you can form the habit of repeating portions of the sacred volume, until the letter becomes familiar to the mind, and its spirit imbues the soul—until 'the word of Christ dwells in us richly.' My health continues feeble, but God's mercies abound. It is good for me to be afflicted. The rapidity of time—the vast work to be accomplished in life—and the glorious heaven in prospect, are sufficient to banish worldly-mindedness, despondency and indolence, from every Christian heart.

"*March* 28.—My prospects are uncertain. In all probability, my disease will yield to returning health. I expect now, to remain longer in America than I at first anticipated. It is not credible that I can be sufficiently restored during the short interval, to

venture back into a tropical region. Whether this is designed by the Lord to indulge me in my love of ease and worldly comfort, or to direct me to a sphere of labor where I can do more for his cause than by personal effort among the heathen, I cannot determine. I sometimes fear that I am receiving according to the selfish and unholy desires of my own heart. If I remain, it is thought that I ought to travel. I hesitate to know whether this is right. It appears so much like self-indulgence. The physicians advise it, but I am not sure that it is necessary. What makes me anxious to know whether it is my duty or not, is the consideration, that I might be of service to the missionary cause by visiting the seminaries and colleges, and cities and villages; and spending the summer in advocating the claims of the heathen, and impressing the duty of Christians. God has graciously blessed my efforts in this behalf, and I believe he would bless them still more. My kind indulgent Father, lead me not to my own corrupt judgment, but guide me in thy way."

He was confined by his sickness to the city of New York until June, when he travelled to the Sulphur Springs of Virginia, for the purpose of trying the effects of the water on his system. While there, he pursued a course of religious instruction for those who, like himself, were brought together to that place, for the restoration of their declining health. The prayer-meeting, the Bible-class, and personal conversation, were the only means which he was able, in his weak state, to employ for the salvation of souls, and their growth in grace. Thus, wher-

ever he was placed in the dealings of Providence, he used all his energies and strength in the service of God. When he could not preach the Gospel from the pulpit, he delighted to preach from house to house; and when too weak to move, it was his chief pleasure to instruct all who would come to him. Nor did he ever deny any, as long as he was able to speak of the goodness and mercy of God. He literally spent himself in the work of his Master.

He returned from Virginia in September, and sought repose and quiet under the paternal roof. He now expected to sail for China in the course of a few weeks, and commenced the preparations for his departure. Yet he was full of fear lest he should do aught contrary to the voice of duty, and of God's providence:—"I have thought seriously of returning to China this autumn," he writes. "If it be for the best, Lord Jesus favor the plan; if not, let it be defeated.

"I desire to have the way made plain before my face. I pray that no reluctance to separation from friends, and entering upon trials and toils may be felt. I want my Savior's glory to be essential to my very existence. I covet above all the honors and wealth of the earth, a burning love to the Redeemer; and a panting desire to have him 'See of the travail of his soul and be satisfied.' The questions of greatest interest in reference to my future mission are,—when, where, and how to go. My gracious Father, sympathizing Savior, and blessed Comforter, help me to repose confidence in thee,

and keep me from trusting to my own understanding."

With such a confiding and inquiring spirit as this, the disciple was ready to pursue any course, which Providence might indicate, resigning all to the hand of Him who doeth all things well.

CHAPTER VIII.

We have now arrived at a period in the life of Mr. Abeel, which was fraught with events that tried fully the nature and extent of his confidence in God. It cannot be distinguished as a period of labor; for his physical powers were so much exhausted as to preclude the possibility of great exertion. And yet it is astonishing to see how much he effected in his feeble and diseased state. He received at this time some of the most severe lessons of affliction that he ever experienced—lessons that were effectual, through Divine influence, in cultivating and strengthening the passive graces of his soul.

The Christian character is never fully developed, unless there has been a free exercise of the spirit in endurance and submission, as well as in action and labor. It is easier to *do* than to suffer with resignation. The latter tries the depth of the Christian's character and spirituality, more fully than the former. If that character is but feeble and imperfect, its deficiencies soon discover themselves in the hour of trial, and the training then received will lead to the source of all grace that these deficiencies may be supplied.

When the child of God has undergone this severe

process, he can say from his own experience of its spiritual advantage, "When thou hast tried me, I shall come forth as gold."

The character of David Abeel received much of its peculiar formation and symmetry, from the nature and extent of his afflictions. The events which occurred at this period of his life, he considered to be the most severe of all the trials he ever experienced.

He was engaged in his preparations for sailing to China, in the middle of October of this year (1836), and all his plans had been formed with reference to that event. The circumstances which prevented him from accomplishing his resolution, are recorded in his diary.

"*November* 10.—Since I last wrote, I have passed through one of the most profitable periods of my life. I returned to New York, to make preparations for my embarkation to China. The ship was expected to sail in ten or twelve days from that time. The very day of my arrival, while I was making a call in ——— Place, I was seized so suddenly with alarming symptoms of illness, that I was unable to proceed farther; and, in the course of a week, I was brought very near to the gates of death. I was perfectly aware of my situation. At first, when I felt that death was probable, there was a slight agitation. Still, blessed be God there was no oppressive fear of dying. My mind soon became placid; and such was my confidence in the perfection of Divine wisdom and goodness, that I would not have altered the least purpose of the infinite mind, for the uni-

verse. The word was precious; the great truths of redemption unspeakably supporting. Before I became too much enfeebled, I read with delight, 'Owen on the glory of Christ,'—the very book (of human composition, or rather compilation,) for a dying man. While 'lying on my back and looking upwards,' God my Father revealed himself to me as 'Love.' I had read and preached that 'God is love' before, but I never saw or felt this glorious truth as then. Heaven appeared to me to be made up of beings who possessed but one attribute—love. Six weeks have elapsed since I was attacked. I am much better, but not recovered. The ship sailed four weeks ago; and here am I, waiting, and inquiring, 'Lord, what wilt thou have me to do?' Oh, to retain every sanctifying impression of my past indisposition. I thought if I did recover, that I would endeavor to spend *every* day with reference to dying, and thus avoid being surprised or in the least agitated at the summons, whenever, and wherever, it may come. Father, without the unremitted influences of thy Spirit, I cannot live as I ought:—Oh, bless me every day and hour."

As soon as he had sufficiently recovered, he was advised to sail to the West Indies. He saw the necessity of this course, and complied with cheerfulness. Though this involved a relinquishment of his cherished wish, yet he evinced in the whole matter a childlike resignation to the will of God. He writes:—

"*December* 4.—The physicians have recommended a winter in the West Indies. My health remains

so precarious, that I have been obliged to abandon the idea of soon returning to my Eastern home. I have nothing to say. Sometimes I fear it is more indifference than resignation, and yet reason convinces me that my energies are all paralyzed by disease.

"My future course is enveloped in darkness. I thank my covenant God, that I feel no apprehensions in regard to it. I hope to be 'led in the right way,' (however circuitous,) 'to a city of habitation.' I wish to lean from hour to hour upon an Omnipotent arm, while I look for guidance to infinite wisdom."

His heart yearned as tenderly as ever over the perishing heathen; and though absent from them, yet he performed for them all the services that his health and position permitted. His anxiety on their behalf may be seen in the following reflections:—

"*December* 5.—Monthly concert evening. To-night the most devoted of God's people meet to pray for the unevangelized world. I retire to my apartment for the same delightful purpose. Though prevented from being with the assembled multitude, 'in the same place,' I trust we are 'all with one accord.' This is far more important. I feel the necessity of besieging the throne of grace, and giving God no rest, until 'He make Jerusalem a praise in the whole earth.' Oh, the deplorable condition of the nations. My heart sickens at this thought. What glory will accrue to the Triune God, when the kingdoms of this world shall become the kingdoms of the Lord, and of His Christ. How will

this event thrill the heart of the blessed Redeemer. He is even now expecting it, and never shall He see the full travail of His soul, and be satisfied, until it is accomplished. Wake up, then, my drowsy spirit. Lord Jesus, waken thy slumbering church. What motive can energize my soul if this cannot? I desire to live and die for no other object, than to glorify the Redeemer; especially in laboring for the salvation of those, who thus far, have never heard of him. Dear Savior, help thy assembled people—help thy solitary servant to pray this night, and henceforth, as we have never prayed before."

He sailed in December for the West Indies, where he remained until the month of May, in the following year. During this time, he was incapacitated for public labor, yet he was diligent in the cultivation of his own heart. His communion and fellowship with the Father, and His Son Jesus Christ, appear to have been more exalted and uninterrupted, than ever before.

A new and severe trial now awaited him. While at St. Thomas, he was examined by an eminent physician; and it was ascertained for the first time, that the most of his difficulties and sufferings could be traced to an organic disease of the heart—an enlargement which interfered with the action of the lungs, and might prove fatal at any moment. This discovery was new, and entirely unexpected, by him, and it produced a severe shock upon his mind. He could not at first realize the fact that his situation was so dangerous. He writes,—

"*April* 2.—To-day has been a season of uncommon spiritual conflict. Yesterday it was ascertained by examination, that my heart and the contiguous parts are in a very critical condition. This brings death and the eternal world very near; and the want of strong faith, and lively hope, and an earnest desire to depart and be with Christ, have filled me with sadness. Oh, how strange, that I am not yet prepared to hail every evidence of approaching dissolution with rapture."

In a short time he was reconciled to his situation, as he became more familiar with the thought; and his religious feelings resumed their usual composure.

Returning to New York, Mr. Abeel reached the paternal roof at New Brunswick, N. J., on the 8th of June. He arrived at the time when the great revival of religion was in progress in that place: a revival, which was as remarkable for exhibitions of the power of divine grace, as any that ever occurred in the United States. It may be imagined that to him it was a season of the greatest spiritual enjoyment. He remarks in his diary—

"As I approached New Brunswick, I heard the church bell tolling; and, upon inquiry, ascertained that there was a revival of religion in the place, and public worship in all the churches, every evening. One week has passed since I arrived; and it has been perhaps the most exciting week I have spent in this place, since my own conversion. God is here with mighty power; and there is reason to hope that some two or three hundred have already been res-

cued from the second death. Blessed be His name, I am enabled to lend a little aid in the work."

In the fall of this year, (1837,) he was again attacked by sickness, which prostrated his already feeble energies; and when he had sufficiently recovered, he was obliged once more to journey to the South. Yet, in all his illness, he was never so much discouraged as to abandon the hope of future usefulness in his Master's service in foreign lands. His trials led him to compare his own position with that of the Apostle Paul, when his plans were frustrated by the providence of God—"Thrice he suffered shipwreck; which, together with the time when he was cast away on the coast of Malta, make four events of that kind, while fulfilling his high commission:—how many would have concluded that God disapproved his course, and hence these frequent rebukes and obstacles." With such thoughts did he comfort his soul, and strengthen his faith, in this season of darkness and doubt.

At the time when Mr. Abeel's prospects of visiting China seemed to be almost destroyed by providential interferences, he met that eminent servant of God, the late Dr. Griffin. They were conversing in reference to the spiritual condition of Eastern Asia; and the missionary expressed a fear which he could not always resist, and which was entertained by many of his friends—that he would never again be permitted to reach his longed-for field of labor. Dr. Griffin answered him as with the ken of a prophet—"My son, your work is not yet done in China—the Lord has yet much for you to accomplish in

that place for his glory." This remark was treasured up; and in the end it almost appeared as if that aged saint had seen the future, for his declaration was fully verified in the workings of God's providence.

At the close of 1836, Mr. Abeel was at Charleston, S. C. He thus mentions the events which had occurred during the year.

"Another hour, and the year will close—what have I accomplished since its commencement? Have been unwell much of the time; suffering, I trust, the will of God. Until June absent from the country—two months or more at home—afterwards travelling, and at times able to preach;—then sick again, and now improving, with the prospect of usefulness. I scarcely know what to conclude on the retrospect—I thank God I am 'still pursuing,' 'not weary in well doing,'—'holding on my way.' I trust too, there has been some progress in spiritual attainments."

During this winter, his strength so far increased, that he was enabled to labor with considerable success at the South. When he returned from the Southern states, (in the first part of April,) he expected soon to sail for China: but he was again disappointed, on account of the feeble state of his health—yet he bore this renewed disappointment with patience and humble submission to the will of God.

This summer was spent chiefly at the different theological seminaries, seeking to produce in the minds of those who were preparing for the ministry,

correct views of their obligations to the heathen. Thus he aimed to increase the number of devoted missionaries, who might fill the station which he was unable to occupy. He visited the theological seminaries at Andover, Princeton, New Brunswick, and other places. Nor were his labors in vain; for the conscientious could not but be impressed with his earnestness, and affected by the power of his arguments, and his touching descriptions of the wants of the world that lieth in wickedness. Many were raised up through his instrumentality as missionaries of the cross, who are at present in foreign lands, preaching the Gospel to the degraded heathen..

But the time had now arrived, when the dearest wish of his heart was to be realized. After earnest solicitations, his physicians consented that he should return to China, although they warned him that it was an experiment which his strength might or might not endure. He was willing to try the experiment, and leave the result in the hands of God. Accordingly on the 17th day of October, he sailed with a band of fellow-missionaries for Canton, embracing besides himself, Messrs. Brown and Keasberry and their wives. The farewell services were held in the Middle Dutch Church, New York.

The following extracts are made from the journal of this voyage, which was rendered exceedingly pleasant by the numerous employments and amusements that were afforded them; and above all, by Christian sympathy and communion.

"*October* 17, 1838.—The scene of parting is over. My feelings I will not attempt to describe.

The tears, and prayers, and farewell benedictions, I can never forget. Oh, shall we all meet again where this intense agony can never be repeated?

"*Sabbath, November* 4.—A day of peculiar pleasantness has been succeeded by an evening to be enjoyed only at sea. The moon, which is about two days in the wane, arose behind a bank of dark, broken clouds, piercing their crevices—varying their shades—illuminating their edges—and shooting her brightest beams up the arch of the heavens—while, for some time, her disk was entirely concealed. What rays of Sabbath softness she threw over the surface of the dark-blue waters; and what myriads of little waves, as if instinct with life, arose to catch her light and sport in its brightness. What a scene for reflection and prayer! Besides our Sabbath morning services, and the usual evening worship, we succeeded to-day in organizing a Bible-class; which we divided into three parts, that we might make the instructions more familiar and personal. We were all much gratified with the commencement of our engagements. May the Lord render the study of His own word effectual to the conversion of all. What a day of holy sympathy this has been. The feelings which swell our hearts, and the prayers which express them, for those beloved objects whom we have left, will not be known till we meet in a better world:—

> 'Though sundered far, by faith we meet
> Around one common mercy seat.'

"*Monday, December* 3.—Our Sabbaths return in

great haste, and afford us seasons of much enjoyment. They are days of holy sympathy with all our beloved Christian friends, and with the Church universal. Yesterday Mr. Brown preached. His sermons are calculated to be very useful. We divide all the religious services of the Sabbath, and the week. He and his wife are amiable, intelligent, and pious. They will no doubt make very valuable missionaries. If I had been privileged with a selection among all the detained missionaries, I do not think I could have chosen more agreeable companions. Probably no missionary band has ever left their native country, who were favored with more numerous sources of occupation and enjoyment, than have fallen to our lot. One of the principal ones is sacred music. Mr. Brown is our leader. He sings admirably, and plays on several instruments. The seraphin, base viol, flute, and violin are all put in requisition, though not all at one time. Mrs. Brown, Keasberry, and last and least, myself, all assist. We have a variety of books with us, and have selected from them a number of exquisite pieces of music. I wish our friends at home could listen to us, when in full tune. But if faithful unto death, we shall all soon meet again; and join in that sweetest of all songs, whose strains shall be prolonged through the unwasting ages of our blissful being. 'Unto Him that loved us and washed us from our sins in His own blood.'

"*Monday evening, December* 24.—This night commemorates the time of the Redeemer's advent to this world. 'God so loved the world that he gave

His only begotten Son'—a truth which finite intelligences can never appreciate, because they can never comprehend it. There is something in the love of God the Father, which the experience of many Christians never embraces. They clothe Him with terror, and arm Him with vengeance; and place Him in the attitude of opposition to the merciful designs of the Savior, as if it demanded all the advocacy of the Mediator, to preserve the saints in the favor of the Father. Many scarcely dare address the first Person of the adorable Trinity, as if He were so difficult to propitiate, that it required the constant intercession of His Son for years after their conversion, to render his people acceptable to Him. Oh, how dishonorable, how unjust, thus to regard the very Being who originated the scheme of redemption: who, 'according as He chose us before the foundation of the world,' sent His Son in the fulness of time, to redeem us, that He might adopt us as 'children by Jesus Christ to Himself, according to the good pleasure of His will'—from whom cometh down every good and perfect gift. It is most animating to regard all the persons of the Trinity as our covenant God, perfectly harmonious and co-operative in the salvation of dying souls. To my own mind, the character and love of God the Father, has long been a subject of unspeakable satisfaction and delight. Its glory dims all created lustre, and fills the soul with a mixture of wonder and transport which arises to 'joy unspeakable.' The greatest exhibition and fruit of God's infinite love, we are called on to remember this evening.

'Herein is love,' to deliver up freely, such a Son,—so beloved—so exalted—to such a life and death!

> 'Oh, love beyond conception great,
> That formed the vast stupendous plan
> Where all divine perfections meet,
> To reconcile rebellious man.'

"*January* 7, 1839.—First Monday in January.—Though almost twelve hours in advance of our friends, we have observed this day by prayer and fasting; that we might unite with them as nearly as possible, in pleading the promises of God on behalf of this rebellious world. Oh, that the people of God may enjoy a double portion of the spirit of grace and supplication, while they cast themselves before His throne, and cry mightily for the salvation of their ruined race. Such seasons are to the missionary the brightest periods of time—the rays which infallibly proclaim the approach of a glorious day—nay, the earnests of all that he desires, and labors to realize upon earth. God has set the seal of His approbation upon this day. In one or two instances, He has connected with it, the application and fulfilment of that most remarkable promise, 'And it shall come to pass that before they call I will answer; and while they are yet speaking, I will hear.' The confidence of 'them that are afar off upon the sea,' has been with our little band to-day; refreshing our own souls, and making intercession for (within) us, on behalf of the whole world. We are the weeping sowers in this great Eastern field. A work we see before us, which demands all our faith, and shall

continue to tax all our patience. The dragon sways his iron sceptre over these myriads of dark minds, and not a subject will he lose without the most vigorous resistance. But he cannot retard the wheels of time, nor defer the purposes of Jehovah. Though we may be at times oppressed to weeping, joy shall shine through our tears. 'Our labor is not in vain.' The harvest shall come, and they that sow and they that reap shall rejoice together. Heaven and earth shall unite in this joy. 'Sing ye heavens, for the Lord hath done it: shout ye lower parts of the earth, break forth into singing ye mountains, Oh forest and every tree therein, for the Lord hath redeemed Jacob and glorified Himself in Israel.' 'Rejoice over her (antichrist) thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.'

"The Church's afflicted state has been continued with scarcely any intermission to the present time. Soon the Lord shall be her everlasting light, and the days of her mourning shall be ended."

COPY OF THE HYMN SUNG AT THE FAREWELL MEETING OF THE MISSIONARY ABEEL, COMPOSED BY G. W. BETHUNE, D.D.

Farewell brother! tongues that falter,
Hearts whose love no tongue can tell,
Christians weeping round God's altar—
Bless thee, as we bid farewell.

Loving brother, tears are starting
From thine own responsive eye:
Bless us in our holy parting,
While we yet may see thee nigh.

Once thou didst go from us weeping,
Precious seed afar to bear;
Soon thy sheaves of mercy reaping,
We thy distant joy would share.

Then we met thee home returning:
A stricken man, and worn, and weak;
Fever in thy bosom burning,
Faint thy brow, and wan thy cheek.

Yet thine eye with ardor glistened,
As thou badst us all draw near;
And to thy low words we listened,
Melting tales of woe to hear.

Dearest brother, thou hast taught us
By thy glowing lips and page,
Zeal, like His whose life-blood bought us,
Heathen sorrow to assuage.

Now again, thy spirit yearneth
O'er the pagan's fearful doom;
And from home and kindred turneth,
To the lands of sin and gloom.

Go then, brother; God is calling,
And thou know'st His welcome voice:
Go, though fast our tears are falling,
Yet in sorrow we rejoice.

Go, though we no more behold thee,
Till we meet in heaven above;
God's own promise shall enfold thee
Safely in eternal love.

Go, for our weak hearts are growing
Closer to thee as we cling;
Go, for bosoms overflowing,
Choke our accents as we sing.

COPY OF VERSES SENT TO THE PARENTS OF MR. ABEEL SHORTLY AFTER HIS DEPARTURE TO CHINA.

Art thou going again to the land where thy Lord,
Thy Redeemer, thy friend is unknown, unadored?
Where the heathen bow down to the gods they have made,
And revile Him on whom their transgressions were laid?
Thou hast taught, thou hast prayed in their midst, thou hast tried
To remove their delusion, enlighten, and guide
Their dark minds to Jesus—the strength and the shield
Of thy poor feeble frame in that far foreign field.
Say, art thou not awed by the fearful array
Of diseases and dangers that hedged up thy way—
That darkened thy prospects, induced thee to fear
Thy work was accomplished—thy end drawing near?
Or say, doth thy Healer encourage thy heart—
Doth He promise assistance with grace to impart—
Doth He say that to Him all these kingdoms belong,
And the heathen's salvation shall yet be thy song?
That, redeemed from idolatry; many shall sit
The willing, the waiting, with thee at His feet,
And count it all glory, to labor and pray
That the kingdom of Christ may have absolute sway?
Then go in His strength, in the mighty array
Of His word, and His Spirit: and Christians will pray
That the winds and the waves, while thy home is the deep,
May the vessel, thyself, and thy friends safely keep.
They are servants at will to thy God and thy guide,
To the God who thus far all thy need has supplied:
Who hath helped thee to sacrifice much, and whose grace
Is as ample as when he first said "Seek my face"—
With thy wants and thy weaknesses Jesus will bear,
What thou leavest and lovest, He'll take in his care,
E'en thy father and mother, in life's wintry day,
Shall find in His covenant, their strength and their stay.
Then go in His name, in His panoply clad,
And win for thy Master fresh jewels, to add
To His crown of rejoicing—Bright jewels to shine
In the kingdom of glory—His own home and thine.

CHAPTER IX.

After a pleasant voyage, made under every favorable circumstance, the Missionary Company reached Canton on the 20th day of February, 1839. Mr. Abeel had been absent from Canton for eight years. Many great changes had occurred during that time. His friend and former co-worker, Dr. Morrison, the father of China missions, had been taken to his last resting place. "I went on shore at Macao," he writes, "on Friday, and remained until the next afternoon. The change to me was striking. Dr. Morrison lies slumbering in his last dormitory, 'where the wicked cease from troubling and the weary are at rest.' I shall never again be welcomed to his hospitable home upon earth; but, through grace, I trust he will be one to welcome me to the mansions of our common Father, whence 'we shall go no more out.' But though he has been taken to a better world, others have taken his place in this. Five missionaries of different denominations are now residing at Macao. Our reception at Canton was most gratifying."

Among the many delightful evidences of the increasing influence and usefulness of the missionary work in this field, none affected him more favorably

than the operations of the hospital, under the care of Dr. Parker. "Since my arrival, I have been in the daily habit of visiting the hospital under Dr. Parker, and spending an hour in that interesting institution. I am surprised at the crowds of patients who visit it. Persons of all classes of society, even the highest officers in this part of the country, have sought and obtained medical and surgical aid from the missionary. Its influence must be very salutary, as it is certainly very extensive. It affords an opportunity, too, for private conversation on the truths of Christianity. If those who have questioned the propriety of medical practice among the heathen were to pass a day in this hospital, they would be impressed with the mercy of God in opening so wide a door of usefulness to this guarded empire."

Mr. Abeel immediately recommenced the study of the language, and was enabled to enter upon all the duties of missionary life with energy, as the voyage had produced the usual effect of strengthening his system, and increasing his bodily vigor. Although the band of missionaries had increased, and many important and beneficial changes had taken place since his former residence in China, yet he found the character of her inhabitants unaltered: and his eye was pained, in beholding the same vain and soul-destroying superstitions.

Owing to this increase of missionaries, there was a greater amount of religious privileges than before. In his journal, under date of March 4th, Mr. Abeel notices the various means of grace enjoyed even in this land of heathenism. "Yesterday was the first

Sabbath we have spent on shore since the middle of October last. The scene has changed since I was here before. Then a chaplain belonging to the East India Company officiated in their chapel, and we held a service in the dining-room of Talbot, Oliphant & Co's residence. Now the Company's privileges being annulled, its servants are dispersed, and the missionaries occupy their chapel on the Sabbath. The English service, or rather, parts of the American Episcopal service are read, and a sermon either preached or read, according to the time which the missionaries can spare from their other duties. A very respectable auditory were present, and Mr. Dickinson, from Singapore, preached the sermon. He has frequently supplied the pulpit during his visit, and his services have been very acceptable to the foreign residents. In the afternoon at five, we had a Bible class ; at which the professors of religion, and a few others who are disposed to serious pursuits, usually are present. In the evening, as is the custom here on the first Sabbath of every month, the sacrament was administered in the mission house. Eight partook of the emblems; being double the number that celebrated this feast, when I resided here before. These, with a Thursday evening meeting for prayer, constitute the social privileges of the place."

This was far different from his situation, when among the benighted inhabitants of Siam he stood alone, shut out from the enjoyment of all the public ordinances of religion.

He had not labored long at Canton and Macao,

before the whole operations of the missionaries were impeded by the difficulties which arose between Great Britain and China, in relation to the opium trade. As to the justice or injustice of these difficulties, and of the course of policy arising from them, Mr. Abeel says but little, in his journal or letters. While he considered the opium trade as fraught with ruinous consequences to the bodies and souls of the inhabitants of China, on the other hand he deemed the war necessary to overcome the prejudices, and destroy the exclusive policy of these self-styled subjects of the "Son of Heaven." He looked beyond political questions; and saw in these difficulties, the providence of God working great results for good out of seeming evil, and causing the wrath of man to praise him. Nor were his anticipations in regard to these things disappointed. This is a most interesting point in the history of China, as it develops at the same time the singular character and policy of her inhabitants, and the movements of the Divine hand, in opening a way that this benighted kingdom might receive the Gospel of life. Hence the greater part of this chapter will be filled with extracts from the journal of Mr. Abeel, describing these difficulties. His descriptions possess all the interest which are found in the journals of those who are eye-witnesses, and careful observers of the great events of Providence: who observe not from motives of worldly policy, but to learn the will of God. We commence our extracts with the notice of the events which produced the first oppor-

tunity for the display of the belligerent feelings which had so long existed between these nations.

"*March* 22.—A great excitement, mingled in some minds with no small degree of apprehension for personal safety, prevails throughout the foreign community. A commissioner invested with plenipotentiary powers from the Court of Pekin, arrived in Canton several days ago, with the avowed and apparently sincere intention of putting a perpetual end to the opium traffic. It has grown to such a frightful magnitude, and has so long eluded the laws of the country, and set at defiance the edicts of the Emperor, that now the power of the empire appears to be summoned to crush it. All the opium ships lying in the outside waters, are demanded to surrender their entire cargoes, some fifteen or twenty thousand chests. This demand is made by the commissioner to the hong merchants; and the public execution of two of them is threatened, in case of any failure. For a few days these unfortunate, innocent men have been a state of the greatest alarm and agitation. They have never participated in the trade, and never received the least consideration for conniving at it. Indeed, it is questionable whether their silence or non-interference can be interpreted into a criminal connivance. Their business is limited to the trade within the custom-house districts. But the opium traffic has been carried on, at least by foreign ships, with which alone they are connected, beyond these limits. Besides, such is the custom of the country, that it is said by the residents here, the hong merchants are not at liberty to volunteer

information on any subjects. When called up before the authorities, they are expected to reply to questions, but permitted to say nothing farther. They have been to see the merchants on several occasions, and are represented as objects of real commiseration. The opium, or much of it, belongs to persons in other countries, and the merchants here say they have no right to give it up. Yesterday the poor hong merchants were in such distress, in dread of the execution which was threatened this morning, that the foreign merchants subscribed a thousand and thirty-six chests of opium to appease the commissioner, and preserve their lives. What will be the effect, we are all waiting to ascertain with no small degree of interest. The hong merchants are in the city, holding an interview with the viceroy; but it is scarcely possible, that one thousand chests of opium, will be received as a substitute for fifteen or twenty thousand, which the commissioner knows is in the ships on the coast. If he persists in his original demand, and especially if he proceeds to the infliction of the threatened punishment, the merchants will be compelled to surrender all. Indeed even then, if one or two of these innocent men should be first sacrificed, it is thought by some that the giving up of the drug will be of no avail to foreigners. The mob, seeing men of reputation and some standing in society delivered up as victims for the crimes of foreigners, will break through all restraints, as they came near doing a few months ago, and make the lives of us all answer for the offence of the guilty. The plea of foreigners who have

dealt in the drug, is, that the Chinese themselves have participated largely in the contraband traffic—that the officers, and some of the high officers of the government, have derived large sums from its profits—that they had reason to expect from the petition of some of the greatest mandarins in the empire, as well as the opinion of the hong merchants, that it would have been legalized before the present day—that it is impossible to carry on any commerce with the Chinese, without infringing some of their unreasonable laws, &c. &c. To-day we are all prevented from leaving Canton. Several government boats have taken their stations near the landing-place, and while they allow foreigners to enter the city, none are permitted to leave it.

"Our teachers on all such occasions are obliged to keep aloof. Their engagements with us contravene the laws of the country. Indeed we can scarcely stir without stumbling over some absurd prohibition or other. The commissioner has been informed that the house of Oliphant & Co., in which I am living, has maintained as decided an opposition to the traffic, as their situation would allow. In his public edicts he discriminated between the *good* and *bad* foreigners, and professes to know the names of all. Indeed there is no doubt of his having obtained the most minute information, respecting the merchants and their business. He knows there are men here who understand the Chinese language. These are all engaged in commercial affairs. Of Bridgeman, Dr. Parker, and myself, he has probably not been informed. The hospital will unquestionably

come under his notice. But I must leave the future to disclose its own events. 'The Lord reigns,' and 'the gates of hell shall not prevail' against His kingdom."

This is the commencement of those difficulties, which at last produced, or were a part of the causes producing the war between England and China. The whole course of it is developed in this journal, and for this reason large extracts are published.

"*March* 23.—The excitement continues. A crowd of inquisitive Chinese have spent the day in front of the factories. The hong merchants, and several of the high officers of the government, have been passing many hours in one of the buildings in the rear of us, endeavoring to persuade one of the principal opium dealers to comply with the wishes or commands of the commissioner, to meet him in the city. The gentleman has refused to go without a guarantee, under the seal of the commissioner, that he shall be permitted to retire after the interview. The hong merchants and officers are evidently afraid to carry this reply to the commissioner, and have consequently been employing all arguments and appeals to change the purpose of the person in demand. A company of four foreigners, one of whom is connected with the same house with the individual whose presence is required, have gone into the city to bear the reply which the native officers were afraid to return to their superior, and to answer such questions as the great man may feel disposed to propose. We all wait with anxiety for the result of the interview. It is now past nine

o'clock, lanterns are hung around the entrances of all the foreign buildings, and the crowd which had partly dispersed is again deepening. All communication is cut off. Foreigners are not allowed even to approach the city. The place is evidently under martial law.

"*March* 25.—The party who went into the city were very well treated, and returned about ten in the evening. They did not see the commissioner, and it is to be feared that their going gained no important point. The demand for Mr. Dent still continues. Yesterday, all the operations on the part of the Chinese were suspended, in deference to our opinions of the Sabbath. At least such was the general impression, and the day passed quietly away until about the middle of the afternoon, when the scene suddenly changed; and such a change, perhaps, none have ever witnesed before in Canton. Captain Elliott, the superintendent of the British commission, hearing at Macao of the excitement here, and the demand for one of her Majesty's subjects, took his cutter and proceeded as far as one of the forts near this city: when, leaving the cutter at anchor, he embarked in a ship's boat, and forced his way, against the opposition and threats of the mandarin galleys, to the factories. The news spread with great rapidity, and the boats and streets poured forth their contents like swarms of bees from their hives. The British flag was immediately hoisted. Captain E. called upon all foreigners to stand by him, and then went in full uniform to the residence of Mr. Dent, and took him out, surrounded by Eng-

lish and Americans, to the large British factory. Very soon afterwards, though in compliance with an order issued before this event was known in the city, all the servants of the foreigners were commanded to leave their places. The approach to the factories has been completely blocked up by officers and soldiers at the corners of the streets opening into the square; and by solid rows of boats, preventing all communication by the river. This morning we were obliged to prepare our own breakfast; and until this order is revoked, we shall have the pleasure of waiting upon each other and ourselves. The object of the Chinese, is to starve or annoy the foreign community into subservience to the commands of the Emperor's minister. We shall probably be able to endure the siege for many weeks, having a pretty good supply of provisions, and Parsee neighbors, who have their own servants, and who evidently feel disposed to assist us.

"Matters are approaching a crisis. What will be the denouement, none can tell; Capt. Elliott is resolved not to give up Mr. Dent, or any of the opium, having received the latter under British protection. Last night he said he was going instantly to demand passports for all English subjects, and all others who would place themselves under their flag. He would allow the Chinese government ten days, after which he would interpret a refusal to grant his request, into hostile intentions, and would act accordingly.

"The square is perfectly clear, with the exception of the officers and soldiers, who keep it so. I never

saw a mob assemble and disperse so hastily, as yesterday evening. Though their curiosity was greatly excited, before we knew the cause, we saw them scampering in every direction, as if they felt the rocking of an earthquake, and feared immediate inhumation. A few officers of government occasioned this precipitate retreat: it shows their dread of the civil authorities.

"Since I began to write the square has again been the scene of great commotion. Numbers of soldiers stationed in the boats, rushed out with their spears, and, as usual, made a great noise. Two Englishmen, under a Dutch *chop* or passport, came from Macao, and after many detentions succeeded in reaching Canton. The streets are said to be again open, if indeed they were shut at all; for reports are numerous and contradictory. Our Chinese studies are in a great measure suspended. The teachers are not allowed to approach us, and everything is in a state of excitement and expectation. The 121st Psalm presented itself in the course of private reading this morning. This is quite enough for personal safety, and the security and increase of the church are equally promised.

"*April* 1.—The changes of the weather at this season are as sudden as in America. The variation is not so great, but its effects are quite as trying. As soon as the wind comes in from the north you perceive the difference; and until its return to the south or west, invalids especially with weak or diseased lungs, must expect to suffer. As in America, three or four days generally exhausts the

strength of the wind, and the chilliness of the atmosphere. These changes are very common in the spring; but when the monsoon changes, about the close of this month, the weather becomes permanently hot.

"*May* 16.—Several changes since the last date. The commissioner promised, upon the delivery of the opium, forgiveness for all past offences and the full enjoyment of former privileges. The first was specified, the last implied, if not declared. Instead of fulfilling this part of his agreement, he has detained sixteen men, whom he supposes to be the leading opium dealers, but some of whom have never partaken in the trade, as hostages, until the drug is surrendered. Several of these gentlemen have been ordered to leave Canton never to return. The rest are expecting the same ejectment. A new law has been promulgated, threatening confiscation and death to every foreigner who shall engage in smuggling the drug. There are two serious objections to this law. The Chinese system of suretyship, or mutual responsibility, involves the innocent with the guilty—their mode of trial is exceedingly exceptionable, as past experience has proved—and they are constantly committing egregious mistakes in their transactions with foreigners. They have misjudged with regard to several of the sixteen whom they are holding in Canton. A few months ago, it was with the greatest difficulty that an innocent gentlemen could extricate himself from the most serious embarrassments, occasioned by a remote resemblance in the name. Their language is so different from

ours, that here they are liable to constant errors. In this case the officers of government were so bent upon expelling the one whom they mistook for the offender, that the hong merchants came and besought him to acknowledge the crime, and submit to the penalty. So much for Chinese justice.

"A very perplexing mistake has been committed in the returns of the opium. The merchants who held the drug, gave in to the English Superintendent the amount of 20,000 chests, and upwards; which now proves to be some two or three thousand chests more than the smuggling ships contained. From the manifest absence of reason and justice in the Chinese authorities, there is no possibility of convincing them of the error. The opium which arrived since, has been employed to supply the deficiency, and yet some hundreds are lacking. These will probably arrive before long."

This number of chests was finally obtained and delivered to the commissioner, who destroyed them.

"*August* 17.—About a month ago, a Chinaman was killed at Hong-Kong, in an affray with some English sailors. The men have been tried, and some of them sentenced to imprisonment by a court composed of British subjects. It was impossible to ascertain who gave the fatal blow, and it was very certain that no malice prepense could have existed. The commissioner, ignorant of what the English have done, or determined to have his own way, has issued an edict, demanding the murderer. The Chinese servants in the English houses, are ordered to withdraw within three days, and threatened with

execution, if they disobey. The consequence is, there is great excitement among the English. Many are apprehensive that a man of their number will be seized as a substitute for the guilty sailor. Some of them are embarking on board the ships. The edict of the day before yesterday, was an order, not only for the immediate withdrawal of the servants, but also for the stopping of supplies. The reasons assigned were not simply the murder, but some of the old grievances; principally the refusal of the British merchants, either to send their ships to Whampoa for trade, or to send them out of the Chinese waters. A discrimination is made between the English, and the other foreign Barbarians, which is a new feature in Chinese policy. This, however, must in a great measure defeat their object; as they cannot well distinguish between them, and if they could, they could not prevent the one from assisting the other."

The events recorded under the last date and in the ensuing extracts, occurred at Macao, whither Mr. Abeel had removed from Canton.

"*August* 28.—We have been passing through scenes of great excitement. After the removal of the Chinese servants from the English families, the Portuguese were engaged as substitutes; and for a day or two the inconvenience was not very great. The commissioner, finding that they could purchase as freely as the Chinese, and that his object had been defeated, limited the supplies that were brought to market; and challenged or watched the purchasers. But soon finding that he could not distinguish the

servants of the English, from those of the Portuguese, or even from the poorer class of Portuguese, he directed an edict to the Portuguese themselves commanding them to withdraw from the service of the English; and menacing them with the stoppage of provisions, if they refused. Captain Elliott waited to see that this was likely to be executed; and then, with the members of the commission, retired to Hong-Kong. It was hoped that this would pacify the commissioner; but scarcely had a day intervened, before the Portuguese governor received official notice, that if the English did not deliver up the murderer, or instantly leave the place, a band of some thousands of soldiers would be let loose upon them. This left no alternative to the subjects of her Britannic majesty. They all prepared to take a hasty departure. The following day was fixed for their embarkation. But 'the decree was so hasty,' that, that very night, the governor received word that the English houses would be attacked by the Chinese soldiers before morning.

"The governor is a soldier by profession; and his reply was, that the English were preparing to leave the place, and if an attack was made he would repel it with his utmost force. It was the Sabbath night. Of course the calmness of the day had been greatly interrupted. The moon shone brilliantly, and disclosed almost every object in the surrounding regions. The soldiers were called out, the Portuguese inhabitants and the foreign merchants armed themselves. The governor spent the night in the Monte fort, which arises over our house; and when

the morning returned, we found that the guns had been ready to perform their awful work. The Chinese, if they seriously meditated an attack, doubtless saw that it would be hazarding too much. The succeeding day witnessed the departure of nearly all who bore the British name. My host, who, by the way, since the troubles, has become my guest, was obliged to depart. The dwelling had been transferred to me, and now passed as an American house. Whether this transfer has been acknowledged by the Chinese authorities, is a question of which there has been a diversity of opinions. Up to the time of the threatened attack, it remained very doubtful; although, as we have not been disturbed, we have reason to believe it is recognized as American. Two other English ladies, on account of ill health, have been obliged to remain on shore. They are both living in American houses."

"*November* 4.—Yesterday there was a naval engagement between the two English vessels that are here, and a fleet of Chinese war junks. The commissioner issued threats of expulsion to the English who had recently returned to Macao, and extinction to the English fleet at Hong-Kong, by means of fire-boats. The ships of war went to the Bogue to demand of the commissioner the withdrawal of these threats, and to inform him of their intention in case of a refusal. While lying at anchor not far from the Bogue, waiting a reply from the commissioner, the Chinese Admiral sent a request to Capt. Smith of the Volage, to change his position to another which he specified. The reasons which he

assigned, induced Captain S. to accord with his wishes. The ships removed some distance, and anchored. Soon after, the Chinese fleet, consisting of nine and twenty junks, bore down upon the frigate and sloop, and almost surrounded them. Capt. Smith sent them word that this was very incorrect, —that he had complied with their request in removing—and that now, he must demand of them to leave him immediately, or he should feel himself under the necessity of opening a fire upon them. This message being entirely disregarded, and the request to the commissioner having been returned sealed, the ships weighed anchor, and commenced the work of destruction. The fire was returned by the Chinese, and they acted with great bravery; but their resistance was of no account. Two of their boats were sunk—one blew up—and several ran on shore. Hundreds of poor creatures were destroyed, while the English lost not a soul. Not an individual was even wounded. The mast of the Hyacinth, the sloop of war, was split; but no other damage was sustained. They might have destroyed all, but mercy triumphed. The Chinese are silent. They say the fates are against them.

"On the day before yesterday, one or two parties were attacked at Kow-Loon, near Hong-Kong, having gone on shore for exercise. Two men were wounded. We hear there has been a skirmishing since, but the rumor is vague. The ships have gone to Hong-Kong. May He who rides upon the whirlwind and directs the storm, overrule these sad events

to the speedy establishment of universal peace in the world.

"*November* 10.—The cool weather which set in with the month, lasted only a few days; since which it has been sufficiently warm to be agreeable. The atmosphere is delightfully pure, although occasionally we have a cloudy day, and a little rain. No farther news."

"*February* 5, 1840.—I am often out among the Fokien part of the population, talking to them about the true religion. Generally the reception is very good. They are a frank, lively, unsuspicious, hospitable race. They gather round, and listen at times with interest; although, very frequently, they evidently care very little about what is said. A few days ago, I entered a hut in the fields, where the owner was employed weighing out driblets of opium, to poor miserable objects, who could only afford to purchase a few cash worth at the time. There is much reason to believe its use is very prevalent.

"Yesterday, the priests in a Budh temple approached very near where we were standing, and went through their mummeries as if no one was present. The day before several *laymen* expressed the same shamelessness in the worship of their dumb idols. Mahommedans I have seen do the same.

"*February* 11.—Weather fine and healthful, neither too warm nor cold.

"To-day, in our rounds among the natives, we entered a house in the fields, where they were smoking opium. Being very poor, they could not afford to smoke expensively, and hence could consume

only between one and two cents worth at the time. Two of them were lying down, as is their custom, one of whom very fearlessly prepared his pipe, and indulged himself in our presence. Vain are all the threats of government. The menace of death itself does not alarm them. In the company was a young man of twenty-five, whose complexion and eyes and teeth all gave infallible signs of the powerfully deleterious influence of the drug. He said he had been addicted to the habit several years; and wished to know whether I had any medicine, which would assist him to overcome the effects of abandoning its use. His appearance was prepossessing; and the facility with which he spoke three of the dialects of the language, deeply interested me in his case. I spoke to them of the evils of the vice, and endeavored to impress upon them the grand truths of Christianity. In two or three other houses we were received with so much cordiality, and they listened with so much apparent animation and intelligence to what was said about their eternal interests, that I felt encouraged. In one house, several women opposed us by all the arguments they could muster, in favor of their idolatries.

"The Catholic priests appear to enter the country and return at pleasure. We often see strange faces among them; and then they disappear, as if there was a constant tide setting into the empire and returning. Yesterday, two of them were seen coming from within, in Chinese clothes, and with a gun on the shoulder of one of them. When shall we be able thus to enter?"

"*June* 5.—Last evening, commenced a social meeting for the Chinese. Five were present—four strangers, and my teacher. They read understandingly, and appeared to comprehend perfectly all my explanations. Oh, for the Lord's presence and blessing."

"*July* 20.—In the evening I went out among the people, and some of them spoke lightly of the name of Jesus. I endeavored to reprove them, and reason with them; but my own inability to impress them, and the carnality of their minds, appeared so exceedingly great, that I felt that a lively faith is indispensable in such a work. Other minor trials have been added to the above, to wean me from self—from any inordinate dependence upon others—from the world—and to fix my eye and heart upon Him who is with us alway.

"27.—This morning, in passing without one of the city gates on my way to the sea-shore, I saw a woman almost in the path I was pursuing, with some one lying near her, apparently asleep. As I approached her, she manifested signs of deep grief, and I then thought that the object lying near her was a sick child. On coming up to the spot, I perceived that the lad was lying as though in a very gentle sleep—rather pale, but not emaciated. The woman's sorrow induced me to examine him; when, to my surprise, I found that life was extinct. His body was very warm, and my conclusion was that he had just expired. The grief of the mother became very great, when I told her that he was dead. My own heart sank within me at her deplorable

condition. I could offer her no relief. Indeed I could scarcely understand a word of her dialect. There was no indication of much poverty, either in her dress, or that of her deceased child. On my return, I found them engaged in their superstitious rites—burning tapers—covering the body with gold and silver paper—and offering fruits to the departed spirit. The father, and another fine looking child, were then present. The poor mother was dressing the body of her eldest son (as she called him), with a bleeding heart, for his interment. The coffin was brought before I left the scene. Oh, the horrors of heathenism!—the ignorance of everything spiritual —the absence of everything consolatory.

"*August* 10.—Yesterday we heard definitely—what rumor had whispered a day before—that Mr. Stanton had been seized, and was at Canton. We thank God that he has not perished, and pray that he may be yet restored unto us. As far as we can gather from the Chinese, he was seized by six men; led on by the petty officer who was promoted for burning the Spanish vessel Bilbaino, and for destroying several of the crew of the Black Joke. He had been watching a good opportunity two days. Whether Mr. Stanton resisted or not we cannot tell; although he was seen at Tae Peng, at half-past five in the evening, wounded in the head, and his clothes stained with blood. His hands were tied behind him, and he appeared very languid. He had neither hat, stockings, nor shoes. The following day he was taken to Canton; and was soon afterward brought before many of the high officers of

government—the hong merchants and others—and underwent a course of questioning which lasted about six or seven hours. The questions were on very many subjects, and very minutely on some of them. He answered with great candor and intrepidity. They began by asking of what country he was. He replied of England. For what object did you come? As a teacher. To whom? To Mrs. Turner's family. Why did you remain after she returned? To teach the Gospel. Mr. S. gave a brief outline of its precepts and doctrines. Upon which, the Kwan Chow Foo, endeavoring to frighten him, said that all this was a mere fabrication: that he had secretly inquired, and ascertained that he was engaged in the opium traffic. Turning to the hong merchants, he asked whether they were not aware that he dealt in opium. They all replied that he was not a merchant, but was what he professed to be. Then, said the inquirer, you are guilty of a high misdemeanor in attempting to propagate a corrupt religion, and are liable to punishment according to law. He then asked, Are there other English at Macao? Yes, many. This created much excitement, and many whispers; it having been officially reported that all the English had been driven from Macao. They inquired about his opinion of the opium trade, which he did not hesitate to give them.

"They were very particular in their interrogations respecting the English expedition; their number—their object in coming—why they had taken Chusan—fired on Amoy and captured the junks.

"Whether from the fearlessness of his manner, or the boldness of his replies, or some other cause, they tried to terrify him. They threatened him with torture; to which he replied that they might take his life—it was of very little consequence—and he had no dread of dying—but that such an act would expose them to a fearful retribution from his countrymen, who would now demand him as soon as they heard where he was, and would probably take the forts if he was not surrendered. The Chinese who heard the examination were astonished at his courage. They said, 'he had very strong heart'—'he no fear that mandarin.' Our last reports are, that he is in a pretty comfortable situation—has changes of garments allowed—fowls to eat—attendance, and Chinese books to read.

"*August* 19.—A memorable day for Macao. We have witnessed an engagement between the English and the Chinese; if it be an engagement, when the fighting is almost all on one side—which lasted from about two P. M. to five. Captain Smith, who has charge of her Britannic majesty's forces here, demanded the release of Mr. Stanton from the Portuguese governor, on whose territory—understood to be neutral ground, and where the English would be protected—he had been seized. The authorities of the place immediately applied to the To Tae, the officer appointed by the Chinese to conduct business with the Portuguese; and the To Tae proceeded in person to Canton, to intercede for Mr. Stanton. Two days ago he returned, not only without effecting his object, but with a reinforcement of soldiers,

for the express purpose of seizing all the English they could. Upon the best authority, it was ascertained that some thousands of soldiers were to be here soon, with a high Chinese military officer at their head, to aid in seizing and fighting the English. Captain Smith had an interview with the governor last evening, and the latter promised that he would not interfere, should Capt. S. attack the soldiers at the barrier and in the adjacent temple. Two sloops anchored at less than half a mile from the place, and opened their batteries upon the fort at the barrier. The fire was returned for a short time and then ceased. At about three or half-past three o'clock the troops landed—probably two hundred and fifty or three hundred of them—and after firing several volleys from a field-piece, which was scarcely answered, they proceeded to the barrier; and finding none or very few Chinese there, immediately took possession of it and kept up a sharp fire for a while, apparently upon the war junks near. There was a great deal of firing upon the temple and the war junks, although both were almost entirely protected by an intervening hill. The people and soldiers ran in almost every direction, scarcely offering any resistance. The Chinese say that they were not prepared to fight, their powder being in another place, and their officers being greatly alarmed. After burning the lodgings at the barrier, and blowing up some of the buildings, the troops re-embarked. The greatest confusion prevailed among the Chinese. They made off as fast as possible from the neighboring villages, carrying their valuable articles with

them. The cries of the women and children, and their attempts to flee, were distressing. Oh, the horrors of war! We were on a neighboring hill, and had a good view of the engagement.

"*August* 20.—This afternoon we walked out to the scene of conflict. Never have the Chinese appeared so civil, indeed, so deferential. We passed through the barrier on ground seldom trodden by European or American feet, meeting with no resistance—not a soldier to be seen. The uniform testimony of the Chinese is, that not more than six were killed. The authority is too good to be questioned: our own friends and servants living near the spot, affirming the same. The reason is obvious. They soon fled from the barrier, where they were screened by battlements of sand, which no ball could penetrate: and the temple, and the junks, and the shore on the inner harbor were nearly all protected by a central swell of land extending over almost all the space at which they directed their fires. The temple was hit in only one or two places; but the buildings at the barrier were nearly demolished. Five or seven-and-twenty guns (I have forgotten which) were spiked—seventeen of them commanding the ships; but as they were not on wheels so as to be drawn behind the banks of sand, the soldiers preferred running to exposing themselves to the fire of the ships.

"A letter from Canton, about our dear brother Stanton, states that while he has enough to eat and clothes to wear, he complains much of the noise. We fear from this, he is in apartments in the com-

mon prison, and that these are the noises of the poor depraved prisoners."

"*September* 10.—For two or three weeks, or perhaps more, there has been a very perceptible change in the weather. The nights have been cooler, and no part of the day quite so hot as before. It is still very warm, especially when there is little or no wind, which has been the case lately. The atmosphere is hazy, having the appearance of Indian summer in America.

"All quiet. No news from our captive friend. None from the north."

"*October* 23.—We hear to-day, through a Catholic priest, that an Italian missionary had been put to death by the express command of the Emperor. The one they have in prison at Canton has been cruelly treated. Of Stanton we hear nothing."

"*December* 12.—This evening, our beloved friend and brother Stanton was restored to us. Thanks to Him who ruleth in the heavens."

These last entries conclude Mr. Abeel's journal in reference to the opium war. It was not brought to an end until months after this date; but he was called to leave the scene of excitement, and perform a missionary tour to the different islands of the Eastern Archipelago. His journals and letters, however, allude to its termination, and describe the important consequences arising from it—consequences which operated in deciding the future position of the missionary, and greatly increasing his usefulness.

We see but few remarks of a strictly religious

nature in the journal, as it is purely historical in its character. But we have a full record of his spiritual exercises during this time; and one point is remarkable, that amidst all the tumults, excitements, and changes connected with and arising from these hostilities, he was undisturbed in his religious feelings. His communion with God was as calm as though every external event was propitious. He had striven long and prayerfully to acquire the ability to live above the influence of temporal changes; and in some degree, and, it would seem in a great degree, he had succeeded. One would scarcely judge of his position as being in the midst of all the excitement and uncertainty of war, by reading the accounts of his feelings as described at this time in his diary. His uninterrupted and quiet enjoyment, is a beautiful exemplification of the precious elevating influence which faith exerts in the soul; leading man to live as seeing Him who is invisible, and to realize the strength of the Almighty arm on which he leans.

CHAPTER X.

According to previous arrangement, and in pursuance of the advice of the American Board of Missions, Mr. Abeel prepared to visit the different islands of the Eastern Archipelago. He designed especially to examine the field at Borneo, where the denomination with which he was connected had established missionary stations. As the difficulties between Great Britain and China had not yet terminated, a favorable opportunity was afforded him to engage in this service without injury to the interests of the field he had left. In company with Mr. and Mrs. Brown, who had been laboring with him in the Chinese mission, he sailed for Singapore, where he arrived the last of April, 1841.

During the voyage, he found the usual delight and enjoyment in the solitude and silence of the ocean. These seasons of rest not only strengthened his physical powers, but also quickened his spiritual graces, by the undisturbed opportunities for reflection and devotion thus afforded. He writes:—

"This is the third Sabbath we have spent at sea on the way to Singapore. The change has been profitable to me, for I enjoy the sea, when I can have a place to myself. I love to trace the constel-

lations, and have the mind expanded by the magnificence of Jehovah's works. What conceptions are we thus enabled to obtain of the character of our God and Savior! My faith is sometimes staggered, but why should it be? His love is equal to His power. The more I am overwhelmed with His glorious majesty, the more ought I to be satisfied with His infinite love."

At Singapore, Mr. Abeel found a home in the house of Mr. Keasbury, one of his own spiritual children, and a missionary of the London society. He remained here, (with the exception of one month spent at Malacca) until September. He preached the Gospel at Singapore during his visit, every Sabbath, both in the Chinese and English languages. He was invited to occupy the pulpit of the English Chapel, which was then without a regular preacher; and performed all the duties acceptably and usefully. In this place, it will be remembered, he had in former days been very successful in winning souls; and now the people were ready and anxious to hear the word of life again from his lips. If we may judge of the character of his public services by his personal experience at this time, we may suppose that he was deeply spiritual in his preaching; for we have records in his diary, of seasons of peculiar enjoyment and engagedness in the Master's service. He surely must have communicated some of these feelings to those to whom he preached Jesus. He writes,—

"*July* 25.—A day of spiritual life. For more than a week I have been dwelling on the inexhausti-

ble 1st chapter of Ephesians, particularly the third, fourth, and fifth verses. How near it brings God to the soul, to think, that before the foundation of the world He had us in His unchangeable purposes predestinated unto the adoption of children by Jesus Christ unto Himself; and that all the spiritual blessings we now enjoy, are in accordance with this decree. Oh, how holy and blameless should I be before Him in love. To-day I have been sitting at the feet of the heavenly-minded Fletcher, hearing his last words, and attending his death-bed. How glorious heaven appeared."

"*August* 1.—A week of more than ordinary spirituality. To-day, though tried by feelings of bodily discomfort, I was mercifully assisted in preaching the everlasting Gospel to a large and attentive audience.

"*August* 15.—Have been struggling for more life. I long to get up to the height which Fletcher calls a trifling acquisition; 'so to hang upon God by faith, as to feel no departure from him, and no rising in the heart against him.' Of the latter, I am not sensible; but if insensibility is wandering, I cannot speak thus of the former."

"*September* 12.—There is a life, which, like some of the richest mines, lies far beneath. It is delightful to be in a lively and spiritual frame of mind; but it is important to know that the work of grace can go on with great power when we 'walk in darkness and see no light,' or when 'the fig-tree does not blossom;' or even when it appears as though God means to slay us. Submission to the divine will—humbling

the soul before God—laboring to subjugate all its evil thoughts and feelings—striving to cultivate holy tempers and affections, such as forgiveness, forbearance, fervent love to others, disinterested and expansive kindness to all, and every mode of self-denial which can withdraw the soul from sensible objects, lay it low in the dust, and make Christ all and in all in its estimation—are far more conducive to sanctification, than a more joyous frame of mind, or a longing after the 'rest that remaineth.' While the Spirit is purging the corruptions or restoring the disorder of the heart, there cannot be uniform happiness. Faith in an Almighty, all-sufficient Savior, will keep the soul in peace; but the struggle at times will be severe, and the power of the enemy within, will take away comfort if it cannot hope. God too will at times withdraw a lively sense of his presence, that he may teach us our total dependence and other important lessons. At least such are His usual dealings until the worst enemies are subdued, and there is a good degree of conformity to the will of Christ."

In October, Mr. Abeel visited his brethren at Borneo. His heart was greatly encouraged and refreshed at beholding laborers from his own land and of his own denomination, who were striving to fight against and overcome every difficulty which met them in their peculiarly arduous field, and to plant the standard of the cross on this benighted island. In letters written to the United States at this time, he alludes to this visit, and to the work in which these brethren were engaged.

"PONTIANAK, BORNEO, OCT. 20, 1841.

"I commence this letter as you perceive, on this most benighted island. It has been a great gratification to spend nearly a fortnight with the beloved brethren here. I did not anticipate leaving them so soon, but I find myself affected by the climate, and there is no certainty when another ship will go to Singapore. I came first to Sambas, where Brother Doty spent a long time. I knew before leaving Singapore that he had gone to Pontianak, but as no vessel offered for that port, I took this opportunity, knowing that the places were not far distant, and there must be constant communication between them. We were most kindly received and hospitably entertained by the acting president, who sent us in a government prow to Pontianak. Borneo is quite a new scene, a place suited to the character of the men who inhabit it. At the Dutch stations there is some appearance of civilization, but other parts are wild indeed. With the exception of Mrs. Youngblood, who feels the effects of the climate, they are all in good health. The field is very different from China. The inhabitants, I mean the Aborigines, are almost as degraded as their nature will admit of; they are not numerous, and do not live in compact towns. Where the missionaries now are there are no Dyaks. They have a Chinese and a Malay school, but hope, when their number is increased, to give their principal attention to the Dyaks, who reside farther in the interior. Their own journals in the Missionary Herald will give you the best information respecting the country

and its inhabitants. I wish they had a couple of well educated young physicians, to go with them when they feel strong enough to take up their line of march in the interior."

"SINGAPORE, Nov. 3, 1841.

"I have just returned from a visit to Borneo. Myself and a young brother missionary took passage in a native vessel, commanded and sailed by Bugis and Malays, and went first to Sambas, one of the Dutch settlements, and thence to Pontianak, the station of our missionaries. Much of this island has the appearance of extreme wildness. As we passed up and down the large rivers, it scarcely seemed, a part of the way, as if any human being had preceded us. The jungle encroached upon the banks of the rivers; and, but for the sparseness of the forest trees in some places, we should have had no evidence of the presence of man. We were greatly amused and entertained, at the number and variety of monkeys, and especially at their adventurous gambols. The Dutchmen treated us with great kindness, and after entertaining us several days at Sambas, sent us in a government boat to Pontianak. The coast is so infested with pirates, that it is not safe to venture in an unarmed vessel. The most numerous of these pirates are in pursuit of human heads. They go forth sometimes by thousands, and woe to all who are not prepared to resist them. A Dutch schooner of war had an encounter with a large fleet of their prows just before our arrival; and by the aid of a well-managed

eighteen-pounder, destroyed several of them, and put the rest to flight. You can easily fancy my pleasure in meeting a number of my old friends in this distant, desolate island. One of the families had left the place a few months before, on account of the illness of Mrs. Nevius; but all the rest were well and happy. Perhaps I should except Mrs. Youngblood, whose health is not as good as we could wish. Borneo has every appearance of a missionary field. It would soon prove fatal to all missionary romance. The missionaries are hoping soon to advance in the interior, and fix themselves among the Dyaks. I visited one of their villages. They certainly need all our help to raise them from their extreme degradation, and restore to them the consciousness of their rational and immortal nature. Let us always remember those self-denying laborers, who have cheerfully attempted such a work of faith, and patience, and extreme toil. I very soon found that the low, damp soil of Pontianak would not suit my delicate lungs; and having fulfilled my errand, I took passage in a Bujis prow, and returned to this place."

After remaining for a short time at Singapore on his return from Borneo, he embarked for Macao, which place he reached on the 21st day of December, after having been absent nine months.

Under date of January 1st, he reviews his labors and the course of events during the past year.

"The greater part of the past year was spent in other places; visiting Singapore, Malacca, and Borneo. I have suffered in health, and realized that

life was very uncertain. The blessed Spirit has, I trust, been carrying on his work, but I am distressed to find how much remains to be done. I want my inmost soul regulated by the spirit of holiness.

> 'Jesus, if mine indeed thou art,
> Give me Thy meek and lowly mind,
> And stamp Thine image on my heart.'—

The circular issued by the missionaries at China will show what events had occurred during Mr. Abeel's absence. It is inserted because it continues the history of the mission—affords an interesting view of affairs—and expresses the anticipations of the brethren concerning the results of the war, founded on the promises of Divine revelation, which were afterwards partially realized.

"MACAO, January 1, 1842.

"The near approach of the appointed time for the promulgation of the Gospel in China, we think, was never so clearly indicated by the signs of the times as at present. We seem to be on the eve of a new era, when the barrier against ingress to this empire must fall. Those who have ruled here for near two centuries, and who always have been more or less inimical to the religion of Jesus, must soon either grant free intercourse, or allow the reins of government to be wrested from their hands. After the violent rupture in March 1839, conciliatory measures were pursued toward this government for a long time, but without any good results. Settle the existing difficulties on any just principles, this

government would not. If, as some think, her Britannic majesty's plenipotentiaries erred on the score of pliancy, by receding too far from the high ground which they had a right to take, yet certain it is, that by their so doing, the very worst features of the Chinese government were more fully developed. After many months had been occupied in vain attempts to negotiate, it became clear to every observer, that, in order to lay the foundation for free and friendly intercourse with this nation, on safe and honorable terms, such as are recognized by all civilized states, recourse must be had to restraint and coercion.

"Regarding the character of the Chinese government, wrong opinions are entertained by many, if not by most people, who view the constitution and laws as being equitable in their character, and mild in their operation. They are so indeed, as far, doubtless, as those of any pagan nation ever were. Still in many respects they are unjust in the letter and cruel in their action. It was the opinion of Dr. Morrison that no man could hold office under this government, and conform to its rules and customs, and at the same time live in obedience to the doctrines and precepts of the Bible. According to the penal code of the Chinese, the profession and practice of Christianity are capital crimes; and it is scarcely a twelvemonth since an European missionary suffered the penalty of this law. The foreigner, however peaceful and well disposed, may not go into the interior of the empire. The native, too, without even the shadow of guilt, may be, and

not unfrequently is involved by the evil doings of others. High officers of state are made responsible for events, over which it is impossible for them to exercise any control. The degradation of Lin, Keshen, and others, are instances of the unjust and cruel bearing of the Chinese policy; and the self-immolation of Yakien and several others during the present war, are melancholy proofs of the same. So averse is this policy to any amicable arrangement with foreigners, that the Emperor has threatened with the utmost severity of the laws any and all who may presume to propose terms of reconciliation with the 'rebellious barbarians.'

"Such being the character of the Chinese government, and all attempts made by the late plenipotentiaries having failed, a change of policy, and the appointment of a new representative on the part of the British crown, with a view to meet and overcome the existing difficulties, were no matter of surprise. Sir Henry Pottinger, her Britannic majesty's plenipotentiary, arrived in China on the 10th of August, and landed next day at Macao.

"Our former letters will have made you acquainted with public occurrences here down to the 10th of July last. On the 21st and 26th of that month, this part of the empire was visited by two of those awful hurricanes called tyfoons, which make such dreadful devastation wherever they move on sea or land. On both the occasions no inconsiderable damage was sustained by the foreign shipping, and her Britannic majesty's plenipotentiaries hardly escaped with their lives from shipwreck. Great

numbers of Chinese perished, and their losses were many times greater than those of the English. Yet, strange to say, the Emperor and his court consider these storms as divine judgments sent by the gods to punish the barbarians.

"Sir Henry Pottinger having remained ten days at Macao, repaired to Hong-Kong, and there joined the expedition, ready to proceed northward. On the 25th of August the forces reached Amoy. The next day its fortifications were destroyed and the city taken, but not without severe losses on the part of the Chinese.

"The northward movement of the ships was so impeded by adverse winds, that Tinghái was not taken till the 1st of October. Chinghái, on the main, with all its defences, fell on the 10th, and Ningpo on the 13th of the same month. At Tinghái and Chinghái, as well as at Amoy, the Chinese made great resistance, and suffered severe losses, all their forts and ships being destroyed, and large numbers of their troops left dead on the field. The number of killed during the year is probably not less than four thousand.

"You will be anxious no doubt to learn what has been the effect of all these operations. They have shown the Chinese the superior skill and power of the foreigner, have filled multitudes of the people with distress and consternation, and excited the wrath of the Emperor and his advisers. At the same breath the Son of Heaven reproaches his high officers for their weakness, and the invaders for their temerity. Two sovereigns, he says, cannot

stand together under the same firmament. The decree for extermination has gone forth, and the forces are rallying at all points, determined to contend unto the uttermost. Aware of this, large accessions of strength will soon be made to the invading forces: and by midsummer, we expect that Sir Henry Pottinger, her Britannic majesty's 'minister extraordinary to the court of Peking,' will be at the capital. Once there, he must either receive overtures of peace, or enter the court and become dictator. The reigning dynasty must yield, or perish in the struggle to maintain its supremacy. Possibly this struggle may be prolonged for years; but whether it be long or short, we feel certain that it will eventually introduce a new and better order of things.

"Hence we have drawn the cheering conclusion, that the acceptable year of the Lord—the set time to favor the land of Sinim—is at hand. In either case, whether the Emperor yield or resist, toleration must be obtained. God has often made use of the strong arm of civil power to prepare the way for his own kingdom, that kingdom which is righteousness and peace, which cometh not with observation, and is not of this world. Of this there are many instances: a very recent one is afforded in Western Asia. There the power of the false prophet claimed supremacy, and the worshipper of Immanuel was stigmatized as a dog. But political revolutions, without any reference to creeds, have there entirely changed the aspect of the religious world. Since the termination of the hostile operations in the Mediterranean last year, a firman has been issued

by the Sublime Porte of Constantinople, scarcely less favorable to the interests of true religion, than was the decree of Cyrus, when he gave to the children of the captivity permission to go back to their own land, and there rebuild the temple and revive the worship of Jehovah.

"In China we see a supremacy no less lofty and unjust in its pretensions, not only taking inalienable rights from man, but presumptuously encroaching on Jehovah's prerogatives, attempting to abrogate his laws, and stigmatizing the religion of Jesus Christ as base and wicked. This supremacy is, we think, about to be broken down, and so much toleration and protection granted, that every man may worship God according to the dictates of his own conscience.

"In view of such prospects, we know that you and all our Christian friends, will anxiously with us, watch the progress of events and each opening scene. Amid the distresses and perplexities which have overtaken the inhabitants of this land—by the introduction of opium, by the continuance of war, by inundations, by divisions of councils, by the tumults of the people—God is evidently carrying on His own great designs; and in wrath He will remember mercy, bring order out of confusion, good out of evil, and make even man's wickedness promotive of the Divine glory. His promises are sure, none can stay His hand; the heathen shall be given to His Son, and all the ends of the earth praise Him as Lord of all. China and Japan are included in

the Divine promises, and ere long will both be visited with the day-spring from on high.

"The prospect of soon having access to 400,000,000 of souls, or even to any considerable part of this number, ought to stimulate every true believer in Jesus, to awake to righteousness, to put on strength, and to come up to the Lord's help against the mighty. How great is the work here to be accomplished! How few are the means now in operation!

"In our religious services—social and public—the interest hitherto manifested has been continued. But, confined and restricted as we long have been, we ardently desire to enlarge our operations, to increase our labors, and to extend widely the influences of that holy religion, for the propagation of which we have devoted our lives. We hope the great and dreadful evils which now affect this nation will soon be checked. It is painful to see thousands of our fellow-men cut down by the sword—tens of thousands reduced to beggary and death by an insidious poison—and hundreds of millions going mad after their dumb idols. It is impossible to dwell long on such scenes without deep emotion. But who can interpose? Who is able to hush these contending hosts and give peace? Who can stay this flood of poison, and bring in the waters of life? Who can cast down all these idols of wood and stone, and convert these millions of immortal beings to the worship of the living and true God? Awake, put on thy strength, Oh arm of the Lord! Awake! For art not thou it, that shall wound the dragon?

"Brethren pray for us—pray for China—pray that God will turn away His wrath, avert these evils, and save the people through the influences of the glorious Gospel of His dear Son."

At his return, Mr. Abeel prepared to visit Kolongsoo and examine its fitness as a missionary station. This was one of the ports in possession of the British, and afterwards opened to foreigners by the treaty between Great Britain and China. He thus records his impressions of the place:—

"*March* 6.—Several Sabbaths were spent at sea in the passage to this place. More than a week has elapsed since our arrival. I have reason to thank God for bringing me to this place. It appears like an excellent opening for missionary labor. It is the very sphere I have desired and prayed for many years. This appears more like the beginning of missionary work in China, than anything I have yet seen. Now I feel my need of grace to improve the opportunity—I desire to look up for direction and assistance."

It was concluded to settle at this point permanently, as affording a most favorable locality for missionary operations. Accordingly, in his next letter to the United States, he notices the fact of his settlement, and his delight at being permitted in the providence of God to occupy this new field.

"Amoy, March 1st, 1842.

"From the letters which I left at Macao, to be sent by the first opportunity, you knew my intention to visit this place. It is the answer to many

prayers, and the partial consummation of some of my most cheering hopes. Mr. Boone and myself left Macao on the 2nd ult., and Hong-Kong on the 7th. We were seventeen days beating up the coast, with the exception of a day or two at anchor at one of the opium dépôts. The opium smugglers have taken possession of a small island on the coast, where they go on shore every day for recreation and amusement. They have formed roads, and purchased horses, and take their morning and afternoon exercise, although they prefer living in their ships. We have reason to believe that the smuggling of this pernicious drug into the empire is attended with the loss, and often reckless destruction of life. It is doing incalculable injury to the nation.

"On our arrival at this place, we went immediately to the commandant of the station, to whom we had a letter from Sir Henry Pottinger, the English plenipotentiary, and whose wife is a pious lady and an acquaintance of Mr. Boone. We were most kindly received both by Major Cowper and his excellent lady, and have had every attention showed us. There is a multiplicity of empty houses on the island which Major C. took us around to see, and among which he allowed us to select a residence. The English have taken possession of a small island called Kolongsoo, separated from the city of Amoy by a strip of water probably less than half a mile wide. It is on this island that we have taken up our residence. It was thought safest for us to live within the line of the sentries; and accordingly we are guarded every night, and cannot stir out ourselves

after eight o'clock, without knowing the watch-word. It is sad to see the destruction of the houses and furniture, since the place was taken. The English scarcely injured the place at all; but the unprincipled part of the native population have turned parts of it into a ruin since. We had not a door, nor a window-shutter, nor a whole floor when we selected our house. Some of this destruction, however, must be laid to the charge of the Bengalee camp followers; who tear the houses to pieces, merely to get the wood for burning. As soon as we made choice of a house, we called in carpenters and masons, and have been most busily occupied ever since, in directing and overlooking them. The ship in which we came went away quickly, and left us with no other quarters. No one here has accommodations for a guest. The first day we had the house cleaned, the brick floor repaired, and the front door made. Then came the Sabbath, and a pleasant one it was, in the quietude of our own dwelling. Monday morning we had window-shutters made, and bought a few chairs and a table, which were very good substitutes for our old boxes. To-day is Tuesday, and improvements are rapidly going on. I bought a Chinese bedstead of a soldier on Saturday. Our food is bought ready cooked at Amoy, and it tastes quite as well as if done by European cooks. True we have no great variety, but we need none. The Chinese make a kind of cake which is a substitute for bread. Indeed we want nothing but lively gratitude and corresponding zeal."

He now commenced missionary labor with an

earnestness which was increased from the fact that he had been so long unable to work in his Master's cause, through the operations of the war. He thus describes his first missionary tour to the city of Amoy from Kolongsoo.

"KOLONGSOO, March 28, 1844.

"I begin this letter to have it in readiness for the first opportunity. It must be sent to Macao, there to await the first ship, which ship may sail on its arrival or several months after. In regard to communication, I feel that I have made another remove from you. In the favorable monsoon we are only about thirty six or forty-eight hours from Macao; but this distance keep us in as much ignorance of the arrival and departure of ships there, as if we were so many days away. I wrote you soon after our arrival. Everything has gone on prosperously since. The repairs and necessary improvements of the house are finished. We have furnished it in missionary style, with the cheapest articles.

"*April* 5.—For several evenings, I have either been exhausted or engaged at the usual time for writing. During this interval, we have made our first visit to the city of Amoy. We went in company with the chief man who comes to this place. He took us through a few streets to his own house, where he gave us a sumptuous Chinese dinner which made us both sick. There were about a dozen different courses, each dish consisting of a mixture of several kinds of meats, fish, and vegetables, in a variety of combinations. When we came away, he

sent with us a present of tea and Windsor soap. He spent several years in visiting different settlements of the English and Dutch, which accounts for his having the soap. On our way through the streets we attracted great attention, and drew together a crowd of the idle and curious, but they did not attempt to molest us. Some boys attempted to frighten us by crying out, 'Seize them, seize them.' We were struck with the number of vessels of all sizes; and with the compactness of the buildings, and the crowded population of the place. This is the great feature of China, and this renders it so important as a missionary field. We had a nice little congregation to preach to in our friend's house. Oh, that God would soon raise up native helpers in this work.

"*April* 9.—My fellow missionary leaves me in the morning for Macao, hoping soon to return with Mrs. Boone and children. I shall be alone; but seasons of *aloneness* I find to be profitable. I say *seasons*, for no missionary ought to be alone in a station for a continuance. Lately we have had a spell of dull, damp weather, which has prevented our doing much direct missionary work, but we have no lack of visitors. To-day we hear there are seven Roman Catholic priests on their way to this place. God reigns, and this must be our confidence. We have come hither to do His work, and to carry out His plans."

Thus, for two months Mr. Abeel was left to labor alone at Amoy, suffering part of the time from sickness. But he was exceedingly happy, in his new

position. He was then relieved by the arrival of other missionaries.

During the time embraced in this chapter, he was called to experience severe trials in the loss of both of his parents. Although in the providence of God he had been removed from them for years, yet few persons ever possessed a deeper affection for their kindred. Hence he was deeply affected, when the message came that they had been cut down by the hand of death. He received intelligence of his father's death while at Singapore, in May. This event had been expected, for there had been a lingering disease of many months' duration. As soon as he heard of it he sent the following letter to his mother.

"SINGAPORE, May 5th, 1841.

"*My dear Mother.*—Since my arrival I have heard through Keasbury of the long expected event. It has appeared so inevitable for a long time, that I was but little surprised when he gave this reply (which under other circumstances would have been so shocking) to my inquiries. He had lately received several letters from New Brunswick. Those for me have probably gone on to China. I should like to know all the particulars of the last sad scene; but I conclude that he was never restored to full consciousness until he awoke in eternity. I feel for you, my dear mother, in the change it has made in your life. It grieves me to think how lonely you must be, and how much at a loss for employment. Poor dear father was an object of such incessant

care, that the change must be very great. I am thankful that there are so many alleviations, and I feel particularly happy at such a time, that you and ——— have ——— residing with you. May the Lord render this event exceedingly profitable to us all. Oh, that we all might dwell much upon the eternal state of the soul. A few more years, and we shall all meet, if we are faithful unto death. You, no doubt, realize, (probably now more than ever,) that the time of your departure draws nigh. I hope you feel, that there is nothing dreadful in death—that Christ has extracted its sting—and that He is yours, and you are His. May you feel that desire to depart to be with Him, which renders every thought of death delightful. Having much time at your command, you will have the opportunity of keeping your mind fixed upon those truths, which are so animating and sanctifying. The character and work of our blessed Redeemer is the most precious of all subjects; and, in and through Him, the love and kindness of our Heavenly Father, is full of consolation to the soul. What a heaven is before us—the presence, and likeness, and favor of the great God! To see Him whom our souls love, who first loved us—to be more intimately related to Him, than we can be to any on earth—to have Him admit us to His warmest affections, and show us His whole heart—to be forever filled with His fulness—incapable of sinning against Him, and qualified to love Him with all our powers—are some of the sources of that enjoyment to which we shall so soon be translated. May the prospect be a continual

feast to my beloved mother. Then when the hour comes, you shall lift up your head with joy. Oh, that we all may prepare for this glory, by cultivating those tempers and habits of mind which can alone render the prospect cheering, and fit us for the reality."

In July of 1842, he was again bowed down by the sad intelligence that his mother had also gone to her rest. This was a greater affliction, because it was unexpected, having occurred after a very short illness. Her death was a precious exemplification of the power of religion to sustain the timid soul in the last trying hour; and to enable the saint who had lived in many doubts, to behold the face of the Master in the end, "without a cloud between." She was deeply pious, but at the same time often filled with fear and doubts because of her unworthiness; fears which had but little ground if aught could be judged by the fruits of her life and her devotion to God's service. They often manifested themselves in a feeling of great timidity in regard to the approach of death. But when the closing scene arrived, the Lord unveiled to her so clearly his love, and the fulness of Jesus, that she forgot to doubt or fear; and her soul was filled with rejoicing. She died in peace, enjoying in her own heart the experience of the Psalmist, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me: thy rod, and thy staff they comfort me."

The intelligence of his mother's death affected

Mr. Abeel very deeply. He notices the event in his diary.

"*July* 24.—Two days ago I received the afflictive news of my beloved mother's demise. I feel that it has rendered desolate the brightest scenes of earth. 'I shall never see you again in this life,' was one of her last expressions. I believed it; but though the parting was something like the bitterness of death, it was not death. Now, I feel that she is no more among the living—I thank the gracious Redeemer for her triumph of faith. How often have I prayed that she might leave the world in this frame of mind. Oh, that this event may make me realize more than I do, that I am a stranger and sojourner here. Lord, I crave one blessing, a heart perfectly and perpetually consecrated to thee."

In the following letter he makes mention of this same bereavement.

"KOLONGSOO, August 2, 1842.

"Since I last wrote the sad news of our great bereavement has reached me. Though I never expected to see our dear departed mother again in the flesh, yet I feel that I have lost my best, my firmest earthly friend; and that the light which gave the greatest charm to my native place and earthly home, has gone out. How desolate it must appear where she always was, to give us such an affectionate welcome. Her's was a mother's deep, unvarying love, and we could always calculate upon it. How pure and free from selfishness it was. How the mind likes to dwell upon those qualities; some

of which, I have long thought, rendered her superior to any other mother I ever knew. I become overwhelmed with sorrow when I think of our loss. Oh, how I long to receive the particulars of the closing scene. I received an overland letter from Mrs. ———, which had been written before the event, but had not been mailed; it contained a sentence or two, and referred to others which had been written, and were in readiness for a ship. I hope they may soon arrive, and give me such evidences of the triumphs of faith as I have prayed might be witnessed at this hour. We can have no other consolation in the loss of our relatives and friends. I am exceedingly anxious, too, to hear what effect it has had upon you all. God in great mercy grant that it may arouse us all to the most diligent self-examination—that if any of those of us who profess to be prepared for death, have rested our hopes on a false foundation, those delusions may be torn from us, and true repentance and genuine faith be wrought within us. And, Oh, may those of the family who evidently have no conception of the worth of their own souls, or the price which their redemption demanded, at last be brought to realize the pressing necessity of obtaining an interest in the great salvation without delay."

Thus, new ties were formed to draw his soul from earth to that heaven of rest to which he was imperceptibly though rapidly hastening.

We will occupy the rest of this chapter in quoting extracts from the journal of his labors at the new

station at Amoy and Kolongsoo. One fact imparts even greater interest to the many pleasing incidents recorded. This is the closing journal of Mr. Abeel's missionary labors. When it was finished his health entirely failed; and he came to the land of his fathers to lay his bones with his kindred. And from his own expressions and the statements of facts, it will be seen that this was the most successful part of his missionary life. His knowledge of the language was more enlarged, and his influence increased; so that he was able to preach the word, enjoying the confidence of those to whom he dispensed it. Dark and mysterious was that Providence which removed him from this field, when so well qualified for his work.

The following extracts, while they are as brief as could possibly be made, present a faithful view of his closing missionary labors, and display the character of that singular people to whom he broke the bread of life.

"*May* 15, 1842.—The people at large are extremely indifferent in respect to their religious sentiments. Indeed they appear to have no systematic creed; but they hold a confused jumble of opinions, often contradictory to each other. I asked the boy who has been living with us since our arrival, and whom we have endeavored to teach the unity of the Godhead and the wickedness of idol worship, what god he worshipped now? He replied, 'Oh, I am not at all particular; any one whose birth-day happens to come along.' An abandoned, desperate fellow, had been speaking of murdering men, with

fiendish pleasure. I told him, if he pursued such a life, his soul would sink to hell after death. With a broad laugh he answered, 'That is a matter of the least consequence;' meaning that if he did not suffer in this life, he had no solicitude about the sufferings of the next. The future is too indistinct and uncertain to arouse their fears.

"*May* 17.—To-day we were reading about the poor widow, whose small offering was cast into the treasury. My teacher attempted to illustrate the text by an anecdote. He said there was an old woman, who lived in a part of this province, and who requested the privilege of putting down her name to a subscription for a bell. It was an offering to Budh, and the rich were giving of their abundance. When the old woman made her request, they looked with astonishment, and asked what she had to give. She took a cash, less than the thousandth part of a dollar, and handed it to the collector. He threw it with disdain into a pond of water, adding that he supposed from her request that she had more than that to give. She replied, and her reply has been a proverb since—'One cash, cheerfully bestowed (from penury,) is as meritorious as tens of thousands (from abundance.') The bell was cast, but its tones were most defective. It was recast, but with no better effect. At last, after many unsuccessful efforts, Budh appeared to the collector in a dream, and informed him that the bell would never give forth a good sound until the identical cash of the old woman was added to the materials. The pond was drained, the rejected cash found, the

bell once more cast, and the tones were rich and clear. Thus, the deceiver sustains his cause by associating with a proverb which is in the mouths of many, a gross and fatal falsehood, which they equally believe."

"*June* 1.—Yesterday, at the invitation of the senior naval officer, I embarked with him and others on board the iron steamer Medusa in the direction of Tang-Wa, the capital of the district in which Amoy is situated. Our course lay east of north. We had the island of Amoy on our right the greater part of the distance. For the first few miles, the hills wore the same rugged barren aspect which is characteristic of the coast of China. Fertility and cultivation grew upon us as we advanced. The mountains on the Amoy side gradually descended until the range was continued by arable hills, covered with green fields. In some places the villages were very numerous. The want of trees was the principal defect in the scenery, although there were some most luxuriant exceptions. Numerous well-poles were scattered over the cultivated hills, the water being used in irrigation. Whole villages seemed to turn out to see the strange object as she passed; indeed the hills were frequently darkened with spectators. From the tops of the rocks which crowned the highest elevations, they were watching our movements. Even the women could not restrain their curiosity, but stood gazing at us in little groups. Our steamer drew but four and a half feet water, and of course could go where no sailing vessel of any considerable size would have ventured.

We proceeded about seventeen miles, when we grounded. We then took boats, and went two or three miles farther. The tide was so excessively low that the smallest boat could not approach within two miles of Tang-Wa. Had we waited, we might have gone up to the town in eighteen feet of water. On our way back we landed at one of the villages where the crowd of spectators was the greatest. Some of them recognized me, and were very civil.

"*June* 7.—This morning, I had the great gratification of welcoming back to this field, my friend and fellow-laborer Mr. Boone, accompanied by his family, Mr. and Mrs. McBryde, and Dr. Cumming. After being so long alone, it is a delightful change. May the blessing of the Lord rest upon us all."

"*July* 10.—Our number somewhat reduced today. The inhabitants of the western village were engaged in gathering the produce of their fields. I had before endeavored to prove to them that this was not a sufficient reason for absenting themselves, but they are not yet alive, either to the law of the Sabbath, or to its invaluable privileges.

" 11.—We have been kept exceedingly busy today in our different spheres of labor. Several respectable families were present at our family worship. I endeavored to make known to them the leading truths of revelation. The applications for books have seldom been so numerous, or so pressing. Among the patients were fifteen who had been taken by pirates, some of whom were shockingly mangled. They had been a week in the hands of these cruel

men, during all which time their wounds had never been dressed.

"*July* 23.—To-day I have had a conversation with one of the merchants who came to Kolongsoo, on the subject of female infanticide. Assuming a countenance of as much indifference as I could command, I asked him how many of his own children he had destroyed. He instantly replied, 'Two.' I asked him whether he had spared any. He said, 'He had saved one.' I then inquired how many brothers he had. He answered, 'Eight.' I asked him how many children his eldest brother had destroyed. He said, 'Five or six.' I inquired of the second, third, and all the rest. Some had killed four or five—others two or three—others had none to destroy. I then asked how many girls were left among them all. The answer was, 'Three.' 'And how many do you think have been strangled at birth?' 'Probably from twelve to seventeen.' I wished to know the standing and employments of his brothers. One, he said, had obtained one of the literary degrees at the public examinations—a second was a teacher—one was a sailor—and the rest were petty merchants like himself. It was not necessity then, but a cold, inhuman calculation of the gains and losses of keeping the children, which must have led to their destruction. It is so seldom that we can find a man as candid as this merchant, that I am quite incapable of saying whether he and his brethren, have or have not exceeded their neighbors in this respect. At present I think they have. I have asked Mr. Boone's teacher whether any of his

children had been deprived of life. He said, no—adding that it was a very wicked act. He confessed, however, that his sister or sister-in-law has, with her own hands, destroyed her first three children successively. She was afraid to lay violent hands on the fourth, believing it to be one of the murdered ones reappearing in a new body. The question had arisen in our minds whether mothers could ever be brought to participate in the destruction of their own offspring. Here was a heart-rending reply."

"*August* 31.—This afternoon, we committed to the tomb the remains of our much-esteemed and deeply-regretted fellow-missionary, Mrs. Boone. She departed this life yesterday, about five, P. M. She had been delirious through the day, and partially so for two or three days previous. Before her illness became at all alarming, she expressed her apprehension that it would result in death, and 'set her house in order.' She said she had no fear of the king of terrors, but felt an unshaken confidence in God her Savior. She was deeply impressed with the honor which God had conferred upon her, in calling her to the missionary work. This she expressed in strong language; and this she acted out in all her duties. I have known no one more energetic, efficient, and uniformly cheerful, than this devoted and beloved sister."

"*September* 9.—To-day, a steamer brings us the unexpected news of peace between Great Britain and China. The treaty quite equals our expectations. The opening of so many large cities to com-

merce and foreign intercourse—the appointment of consuls to whom alone their countrymen are to be amenable—the regulation of trade by a fixed and published tariff—the liberty, so often and effectually resisted, of having ladies accompany their husbands, are points gained, which will promote the interests of the missionary quite as much as that of the merchant."

"*October* 31.—During the last week an event has occurred which may have important bearings. We were all invited to visit the Hae-Hong, at present the highest mandarin at Amoy. Sedan chairs were sent for us, and all went except myself, as I was unwell at the time. They were received and entertained with the greatest courtesy and kindness. Their host was so affable and engaging, that the attendants thought he committed the extreme fault of rather slighting the important duties of the table. He was informed of our object in coming to China, and listened attentively to the most prominent doctrines and duties of our religion. Mr. Boone promised to send him our books, which he said he would take pleasure in accepting and reading. What an advance upon the old system."

"*November* 10.—Our intended visit had been so far divulged that we could scarcely enter the gate, so great was the crowd who were desirous to catch a glimpse of a foreign lady. The curiosity of the other sex had likewise brought together a large concourse. Mrs. McBryde was received by the wife of our friend with a freedom and gracefulness of manner, which showed that Chinese ladies are not ignorant of these external accomplishments. May

the cultivation of their minds soon claim the attention of their parents and guardians. The first part of the day was spent in company with Yew-Ako, our host, and his friends who had assembled to see us. To my surprise, the former asked me to address the people on the religion of Jesus. He himself professes Mahommedanism. It is the religion of his fathers, though he evidently knows but little of its peculiar tenets. He agrees with us in denouncing image-worship. Probably he is not aware of the difference between us and the more enlightened adherents of the false prophet. Mr. McBryde and myself, were invited to take Mrs. McBryde to view the extensive and highly improved grounds. This brought us near the apartments of the women. As we approached, they rushed out in a crowd to see us. Probably two hundred of all classes and ages were there. I learned from Mr. McBryde that Yew-Ako had spoken to him about having me address the women. Not knowing the fact, and finding such a favorable opportunity, I asked the liberty of speaking to them, which he readily granted. It was difficult to get them silent, and quite as much so to keep them from interrupting me. They broke out very often, generally repeating what I had said, or making remarks upon what they saw. From the attention of some of them, especially those more advanced in life, I should hope that some of the truths lodged in their minds. All restraints were so far removed that they spent hours watching us wherever we went, and looking at us while dining. What a triumph over their old customs and preju-

dices, and what a cheering earnest, in the light of God's word, of the privileges which Christianity shall bring them.

"*November* 17.—We are greatly encouraged. Our number on the Sabbath was about fifty. After service, Yew-Ako, with about twenty friends, came for the same purpose. Mr. Boone, who was the Chinese preacher for the day, had a second service for them. Yesterday morning, an old man, who mistook the day for the Sabbath, came to our usual morning worship. His manner and conversation had impressed me favorably before. He wanted a new supply of books. He said he read the books we gave him every night and morning, at which times he prayed to the true God. I inquired whether he worshipped the idols. He replied, 'None of them.' May not the Spirit be leading him to the truth?"

"*November* 23.—We have just had a visit from the Hae-Hong. He came in mandarin style, with a large train of attendants. He examined almost everything he saw, and was as friendly and free from affectation here as in his own house. Such a public call, witnessed by so many, and soon to be talked of in every quarter, must give us favor in the eyes of the people, and remove their fears in respect to having intercourse with us. He told us that the commander-in-chief of the marine forces, who has just returned to Amoy, was coming to call upon us.

"*November* 24.—We have actually had the honor of a call from the Te Tuk, the naval commander-in-chief of this province. He is the highest mandarin

that resides at Amoy, and wears a button of the first rank. We were much struck with the blandness of his countenance, and the absence of all airs in his manner. We stand astonished at the favor God is giving us with this people and their rulers, and humbly pray that wisdom and zeal may be granted us to make the best improvement of the means afforded us for the promotion of his glory.

"*November* 30.—The governor-general of this and the neighboring province arrived a few days ago, and sent his card to us. The individual who brought it assured us that his excellency had intended to call upon us, but was prevented by what our informant supposed to be the misunderstanding of one of Sir Henry Pottinger's interpreters."

"*December* 3.—During the present week we have returned the visit of the Te Tuk—the Generalissimo of the naval forces of the province; and called upon the Tow-Tae—Intendant of Circuit—the highest civil officer of the place. The Tow-Tae sent his card with that of the Governor-General. We found the officers upon whom we called as affable and as kind as possible. To each of them we have presented a copy of the New Testament, and other books."

"*February* 4, 1843.—Every day this week has been interesting on account of the number who have called, and to whom the character and works of the true God have been explained. It is gratifying to have those return who have evidently reflected upon what they heard and read, and in whose mind there is a faint glimmering of light. Some of our visitors

sit a long time, and listen attentively to the new and strange doctrines. It is to be regretted, however, that the Chinese, with the fewest exceptions, never contradict you. It is evidently the result of indifference to religious subjects. They have so few connected or consistent ideas in regard to things spiritual and eternal, that they act like children when you converse with them. Say what you please against their superstitions, they are never offended. On the contrary, they appear as much delighted with the force of the arguments, as if they themselves had wielded them in favor of some cherished tenets."

"*March* 24.—Days and weeks fraught with cheering opportunities for preaching the Gospel, have passed since my last entry. During the last week an unusual number of intelligent persons have seemed readily to comprehend the statements and arguments which I generally employ, and to be somewhat impressed with their force. They are generally struck with the absurdity which I endeavor to point out; and especially when I descend to particulars, and remind them who their most popular deities were. One of them—Budh—was not even a Chinaman, but a 'black demon,' as they call the natives of India: another, Kwan-te-yay, was a mere warrior; a third, Ma-tsoo-po, was a young girl, who was not able to prolong her own life beyond the period of youth. They profess to believe that their *Sinming*, or clear-sighted gods, though they were men, have been deified for their meritorious works. But here I beg leave to question their knowledge of these things, reminding them that their most vene-

rated sage, Confucius, when questioned about the dead, asked 'How can we understand their state?' Besides, I sometimes inquire, 'How is it possible for men who have lived only a few years to become the Eternal God, of whom I have spoken.' I tell them, according to their own mode of discrimination,—not very metaphysical, I acknowledge, but strangely powerful with them—that 'men are men, and God is God.'

"*April* 15.—The newly appointed Hae-Hong, (prefect,) called upon us this week, and begged me to go with him on ship-board. He is a fine-looking man, of courtly manners, and expresses the greatest kindness of feeling. If I had never lived in China before the new order of things, I should probably not be so much struck with the astonishing change in the conduct of the mandarins. Their present condescension and suavity were quite equalled formerly by their disdainful pride. While returning their calls, we proposed visiting our old displaced friend. The old Cham-Hoo excused himself from seeing us; he takes his reverses very much to heart. The old Hae-Hong received us, but how changed. He who appeared in such splendid robes on their new year, reminded me now of a peacock with its feathers plucked. He received us kindly, but the call was a sad one. Poor man! The people have petitioned to have him pardoned, and I hope it may succeed. He was formerly known by the name of 'the flayer,' on account of his exactions, but his recent kindness has turned the tide of public feeling in his favor.

"*April* 24.—Yesterday was a lovely day, and the house was crowded with 'hearers of the word.' As it is our custom to kneel in prayer, it is interesting to see such numbers of idolaters, many for the first time, prostrating themselves before Jehovah. May the Holy Spirit descend upon some of them, and qualify them to become teachers to their countrymen. I can scarcely conceive how any place can furnish greater facilities for spreading, far and wide, the truths of Christianity, than this station. There is no necessity of leaving the house; indeed, it is scarcely possible to do so. They come in successive companies, keeping us busy for several hours of almost each day, until we are often quite exhausted. At this moment they are sitting on each side of me, and have been surrounding me so much since I began to transcribe this journal, that I have had difficulty to proceed. Not wishing to have any leave the house untaught, I am frequently obliged to lay down my pen, that I may converse with them and give them books. After living in China, fettered and tongue-tied, to enjoy such perfect liberty, and so many advantages as we now have, is most delightful. Had we but fellow-missionaries enough to help us in our work, to open schools, establish out-stations in the surrounding country, and carry on a vigorous system of operations, what happy results might we not effect.

"But, alas! how sad the recent news from our native land. Few young men coming forward to devote themselves to the ministry; scarcely any to offer themselves a living sacrifice on the altar of

missions. Fields the most extensive ever opened to the Christian church, now inviting the messengers of Christ to enter; the prayers of many answered in the most striking manner; and yet, scarcely any giving heed to these clear indications of Providence; very few responding to the Heavenly Call, 'Here am I, send me.'"

Under date of October, 1843, we have the following description of an excursion undertaken by Mr. Abeel and Mr. Lowrie, to Cheang Chau, the capital of the province of that name.

"Having been greatly favored with wind and tide, we reached our destination about two o'clock P. M. Its distance from Amoy, is probably between thirty and thirty-five miles. Cheang Chau stands on the northeast bank of a small river, having a very limited suburb on the opposite side, with which it communicates by two stone bridges. Immediately on our arrival, we landed, entered the city by what is called 'the river gate,' and proceeded, through several ordinary streets, to what our guide said were apartments assigned to mandarins and strangers, but which we were afterwards told belonged to an ordinary inn. For the honor of the country, and the comfort of its guests, it is to be hoped that it was a mere tavern, and that of the commonest description. It consisted of suits of contracted, filthy rooms, with a table, a few old chairs, and two or three apologies for bedsteads. Travellers, I understand, may be accommodated with bed and board, if they prefer it; otherwise, they may take furnished apartments and find themselves.

"The crowd, which began to collect on our reaching the shore, and which followed us through the streets, now urged its way into our temporary abode. Finding ourselves too much hemmed in for comfort, our Chinese companion wrote a request to the highest civil officer of the city, begging him to send men to keep away intruders. Poor innocent man! Knowing our standing with mandarins of more exalted rank than any to be found here, he felt himself safe in reasoning from the greater to the less, and fully concluded that the announcement of our arrival, and the expression of our wishes, would meet with all due consideration. Soon a military officer of the fifth rank, wearing a crystal button and a peacock's feather, abruptly entered, and inquired respecting our object in coming, our names, the time of our expected return, &c.; all of which he committed to writing. He was soon followed by another of greater dignity, and more politeness, who satisfied himself with looking at the paper, making a few inquiries, and talking on other subjects. Three others soon arrived in succession, and made very much the same inquiries. They assured us that we were in a common tavern, and that they had little or no control over the populace; and begged us to return to our boat, and thence to Amoy. To this unreasonable request I made no reply; but merely told them, that if they were not satisfied with the place in which we were, I hoped they would provide a better one. They said the principal magistrate of the city and district would soon be with us, and that he might be able to fur-

nish us with other apartments. It was not long before a tall man, wearing a gold button of the seventh rank, entered in great haste; and, without saluting or scarcely noticing us, began to talk with our Chinese friends in a loud and hurried strain. As his button did not indicate any very appalling dignity, I waited awhile, and then inquired who the animated speaker was. He proved to be the magistrate we were expecting. He descanted on the impropriety of our coming to the city, and the injury which was likely to accrue to him for not keeping us out. He spoke of the danger of interrupting the peace now happily established, and of the danger he apprehended from the gathering crowd. He touched on everything which he thought would alarm or move us, not even omitting the treaty, in direct violation of which, he said, we were acting, as he could show us to our conviction. He wound up with a practical application, to which he, no doubt, thought he had predisposed our minds; which was, that we should leave the place immediately, and return to Amoy. I told him briefly our object in coming, and attempted to show that the arguments he had urged were powerless, except in one or two instances, where they operated against himself. He had spoken of peace, of the friendly relations now existing between the Chinese and foreigners. I told him this was the very time to visit them, and that the way to receive and treat friends was not to urge them to depart as soon as they arrived. That the treaty specified the opening of certain ports for commerce, I admitted; but not that it pre-

vented all strangers from visiting other parts of the country. The tone he at first assumed gradually gave way as our conversation was prolonged. He laid his hand upon his heart, and then upon mine, and said we were all brothers. I told of the customs of the western world; how common it was for men of different countries to visit each other; and as it regards the crowd, of which he had expressed such fears, I had no apprehensions whatever from that quarter; the multitude was actuated by a very innocent curiosity—a curiosity common to all countries.

Finding that we had no disposition to yield to his polite proposition to return before we had seen the place, and before any good could accrue from the excursion, he wished us to accept a large boat, as our place of residence while we remained; assuring us that we should then be safe from the pilfering propensities of the rabble, and have no annoyance from their presence. I suggested to my Chinese companion that we might possibly find ourselves on our way to Amoy in the morning; which suspicion he turned round and expressed aloud, not by my direction, though I hope to their edification. The magistrate again went through the manœuvre of touching hearts, adding that we must repose mutual confidence in each other.

"Having signified our willingness to comply with the request of the magistrate, we were escorted to a large boat by almost all our official friends. We were just preparing to retire, or more strictly, to lie down, when an inferior officer entered, and told us

that the magistrate had seen the To Tae—the highest civil mandarin—who had urged him to get us away immediately, and that he had sent down to beg us once more to depart. He was reminded of the suspicion we had expressed, before we consented to take up with such a movable lodging, and of the assurance we had received that we should be as permanent here as on shore. Laughing at the advantage we had gained over his superior, he dropped the subject, and said he would be with us early in the morning to accompany us in our excursions.

"I must acknowledge that I was somewhat disappointed at the strength of opposition manifested to our visiting the place. I hoped, without sufficient grounds, that there would be no serious objection to our dwelling among this 'great people.' My mind was soon relieved from a gloomy train of thought by the remembrance of the wonderful change which had already been effected. I thought of the four large and important cities which had been thrown open to us, and of the multitudes of towns and villages lying in their vicinity. Here are fields that will give full employment to all the missionaries who are likely to be furnished by the Church of Christ for years to come. Let these be occupied, and others like them will probably be opened."

"*October*, 5.—We had just breakfasted, when one of the mandarins whom we had seen the preceding evening, came with sedans to take us to a temple still more celebrated than the one we had just visited. We passed through a number of streets, some of them rather wider than any I had seen of equal

length in other cities of China. They were lined as usual with shops, well filled and showy. Having reached the northeast angle of the city, we alighted. Here on the gentle slope of a hill, stand an array of Budhist buildings, with a far-famed hall, dedicated to Choo Bun Kong, the most distinguished commentator on the classical books of China, and one of the uncorrupt magistrates of this city.

"The grounds are beautifully verdant, and ornamented in part with fine trees. Broad flights of steps lead from the gates to an antique temple, built very much in the style of the one already visited by us, but on a larger scale. Our official companion told us it was erected in the Tong dynasty, somewhere between the seventh and tenth centuries of our era. The spacious monastic buildings occupying each side of the temple, and the area in front, are almost entirely deserted of the class by which they were originally inhabited. In such a place the mind is thrown back to bygone ages, to the successive multitudes of deceived beings who came to this temple to pay their devotions to these 'dumb idols,' and then passed away in their ignorance.

"In the temple there stand two very old-looking book-cases, which they gravely told us must not be opened, lest some deadly influence should issue forth. They declared, that a man who made this rash attempt was destroyed on the spot. The hall dedicated to Choo Bun Kong stands behind this large temple; it contains his image, with a short tablet giving his name and place of birth. On each side are the representations of a few men distin-

guished for literary attainments. The civil mandarins resort here, twice a year, to burn incense and invoke the favorable regards of the sage. Literary men at some of the examinations write their themes in this hall and the ranges of rooms connected with it. By them his auspices are also sought for.

"We ascended a hill immediately behind these buildings, which rises probably two hundred feet above the level of the surrounding country, and were surprised at the magnificent prospect that burst upon us. The city lay reposing beneath us; the roofs of its compact houses were alone visible, interspersed with innumerable trees, with here and there a portion of the wall and part of a small stream or canal. But the city filled only a part of the space within our horizon; we were nearly in the midst of an amphitheatre of hills, inclosing a plain, which could scarcely have been less than thirty miles in length and twenty in breadth. Towns, villages, and hamlets, were visible in every direction; those too far to be distinguished being indicated by groves or clumps of luxuriant trees. These, with the sugar-cane and rice fields, intersected by rivers, canals, and artificial ponds for irrigation, gave a variety and richness to the scene which almost deceived us into the forgetfulness of its less distant appearances.

"I wished to get an estimate of the population from an intelligent man who accompanied us; but as is generally the case when this subject is introduced, he expressed as much wonder at my question as if the sum were incalculable. I tried to talk him out of his mysticism, when he recollected that at

the close of the last dynasty, more than two centuries ago, the census gave seven or eight hundred thousand; to which he thought a large number had been since added. Though the city and suburbs are exceedingly compact, they can scarcely contain such a population. The space appeared to us too limited. What must be the number scattered over the whole country which our position commanded.

"On our return, we entered a number of shops, and walked through some of the best-looking streets. It is needless to say that we were honored with a large concourse of attendants and spectators. Probably neither of us ever attracted so much attention before. We passed through a street which we saw decorated with lamps and hangings the preceding evening. This was intended as a peace-offering to the gods, by whose visitation, as they believed, they had suffered severely from sickness and death. The cholera had committed fearful ravages among them, at times carrying away four or five hundred a day. The crowd which followed us was so large, that we made the boatmen pull out and anchor in the stream.

"Our visit was interesting, as bringing to light a number of facts. It shows what a change has been effected, if not in the disposition, at least in the policy of the government toward foreigners. A very short time since, and no stranger could have penetrated to Cheang Chau except in disguise. Then, instead of condescending to reason with us, brute force would have been applied. The least they would have done, would have been to convey us un-

ceremoniously to a boat, and command the boatmen to be off without delay. Now, they not only allow us to reason with them, but they yield, at least practically, to the force of our arguments. It is highly probable that the Emperor, having been compelled to throw open certain ports for commerce, has sent down his command requiring his officers to prevent any intrusion into other places; but to do so by means which will not disturb the present peace. Hence their firm but not invincible opposition. At present it would be very difficult, perhaps impossible, to make the larger cities missionary stations. Still, I see no reason why they might not be considered as outposts, to which we could make frequent visits for preaching the Gospel, and scattering the good seed in the written page. At the smaller places where there are no mandarins, it would be less difficult to get a foothold. That the missionary might visit villages almost without number, and of all sizes, with little or no molestation from government, appears highly probable. As far as our observation goes, the country is extensively open to itinerant labors. We confidently believe that any number of enterprising men, having their head-quarters at Amoy or Kolongsoo, could find abundant employment in this populous region. That there is any necessity for having our permanent residence at Kolongsoo or Amoy, remains to be seen. We need a larger force to make such experiments, and until the work prepared to our hands is less neglected, it is folly to look out for more. Our prayers have been heard—our sanguine hopes exceeded. God has done

great things for China, whereof we are glad. And now who is there that will 'come over and help us?' Who will go up, and in the name of its Sovereign, take possession of this goodly land?"

Thus, much of Mr. Abeel's time was spent in making excursions to different points, in the distribution of religious works; and in personal religious conversation with the heathen, when he could not obtain the opportunity of preaching to numbers the Gospel of grace.

In June, 1844, he had the pleasure of welcoming at Amoy, Messrs. Doty and Pohlman as fellow-laborers in this same field. This was an opportune arrival, displaying the goodness and wisdom of Divine Providence. In August, Mr. Abeel was obliged to leave Amoy. His health had been sinking rapidly, and he sought once more the benefits which he had often obtained from a voyage. He sailed to Hong-Kong, another missionary station, where he remained until September, when he returned to Amoy. His symptoms had not been in any way mitigated by this change; and, after laboring at his post for a time, he was forced to give up all exertion and leave the field entirely. The following is the account of his last missionary excursion. It is written under date of November 23, 1844.

"We have just returned from a visit to Quemoy. It is the largest and most projecting island which is passed in the approach to Amoy. Our kind friend, the chief magistrate, assisted us in procuring a suitable boat; and this to go to a place interdicted by treaties!

"We started at nine in the morning, and arrived at three in the afternoon. Our vessel could not approach within half a mile or more of the dry shore. When we arrived, a cloud of human beings were gradually moving out with the receding tide. They were picking up shell-fish and sea-weed, and whatever else they could turn to the least profit. A large proportion were women and girls. We were carried on men's backs to the shore, and on their shoulders, (in sedans,) when we returned. We were obliged to walk over a barren tract before we reached the chief town, Aou Poi. It proved to be by far the largest and most business-like place we have visited in the vicinity of Amoy. It has diverted the trade from the walled city, which lies some three or four miles in the interior, and was once the emporium of the island. Though rather late, we started for the city; but after travelling about half the distance, (myself being the only one in a sedan,) the pedestrian powers of some of our party began to fail, and it was concluded to defer the visit until we had more time for the examination of the island.

"We were pleased with the gently undulating surface of the country. We saw no abrupt black hills, no immense granite rocks. The soil is very light, and the chief production is the sweet potato; an article far inferior, as cultivated in China, to that which is obtained in either of the southern or middle states of America. As usual, the eye caught a village almost wherever it turned.

"Such was the dense crowd at a temple where

we stopped on our return, that it was impossible to make the people listen. We noticed a large admixture of well-dressed, intelligent-looking persons, who requested books, both for themselves, and the mandarins in whose offices many of them are probably employed. This place is considered of sufficient importance to be governed by a mandarin of high rank.

"One object which we had in view in going to Quemoy, was to obtain a correct idea of the salubrity of the island. I had often inquired about it, and had been led to believe that it was remarkably free from the fevers and other epidemics which are common in the neighboring places. The dryness of the soil, the absence of extensive paddy grounds, and the appearance of the entire face of the country, strengthened the impression which I had derived from others. There are many excellent situations for dwellings, and no doubt many dwellings in such situations might be obtained. But should we be permitted to live here? It would doubtless be more difficult than to obtain a footing where there are no mandarins; but still, I think, in the course of time, it might be effected. It would make a desirable missionary station, irrespective of its healthfulness. The island is said to be as large as Amoy. Whether this be true or not, it must contain a large population."

Mr. Abeel concludes his journal with the following reflections:—"I am glad that I was permitted to return to Amoy for a short time, if it were only for these experiments. True, they do not prove all that we wish to know. They do not show, for in-

stance, whether missionaries will be allowed to reside permanently in these towns and villages; but they do show that these and similar places are perfectly accessible to us, and that labors, which require only transient visits, such as preaching and superintending schools, may be performed. And labors of this description, I have little doubt, will very soon open the way for permanent stations, wherever it may be thought desirable to establish them. When God's Spirit shall be poured out, and native converts and evangelists shall have been raised up to our assistance, what ample scope there will be for the employment of all their time and energies.

"Never before has the missionary work appeared so inviting—never have I been placed in such agreeable circumstances—never has labor been so easy, so animating—never have the prospects been so encouraging. I have lived through a part of China's long night of exclusiveness, and have seen the morning spread itself upon her eastern mountains. I consider the country now to be sufficiently open for all missionary purposes; and it is a remarkable fact, that while the prospects of trade have not been realized, and merchants have thus far accomplished but little, missionaries have been quietly coming in, and taking possession of the large commercial cities. The very spot, which those of us who were studying the Fukien dialect, always spoke of as our most desirable residence, myself and others have occupied. This difficult dialect has been acquired to a useful extent, and its further acquisition

has been rendered easy and agreeable. A congregation has been gathered, which, with care may be indefinitely increased; and an interesting meeting for social prayer and catechetical instruction, has been well attended for several months. The favor of the mandarins and of all classes of the people, has been secured; and the whole surrounding country, with its teeming population, is, for a wide circuit at least, accessible to us. A band of missionaries has lately arrived to strengthen our hands, and greatly increase our social privileges and comforts. Our literary labors have never been so interesting. A part of the Bible has been assigned to our mission to translate, and the whole to revise. Great as is the trial of leaving the place and the beloved companions in it, yet I have been spared to see so many hopes realized, and the dispensation which calls me away has been so mercifully delayed, that I have cause only for gratitude. Oh, that many young men may be constrained to go forth to this field, and assist in giving the Word free course, that it may be glorified among the people!"

He essayed once after this to preach to the Chinese, but on account of the weakness and irritation of his lungs, he was almost forced to relinquish the effort. His sermon was founded on the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest." A fit subject to close his career as an ambassador for Christ among the poor, benighted, and hopeless heathen.

We have now followed this servant of Jesus through all his labors. His last efforts in the ser-

vice of his Master were performed under the pressure of severe and distressing disease, and yet they were carried on with all the energy which he displayed when he first entered upon the duties of his missionary life. It only remains for us to trace his course as he was compelled to leave this field of his exertions, and return to his native land, to die and be buried with his fathers.

CHAPTER XI.

Worn out by exertions made while the body was suffering from the weakness incident to a constantly feverish state, Mr. Abeel was again forced to leave his post, and seek the home of his fathers, if by the good providence of God he might be permitted to reach it. As has been seen, he first sought to relieve his physical distresses by short sea voyages about the coast of China, hoping that he might be so much improved in health as to preclude the necessity of entirely discontinuing his labors. But these expedients failed; and he felt that he must hasten, before his strength was so far exhausted as to place him beyond the hope of the reviving influence of the sea air. In all this trial he possessed his soul in patience.

His journal says,—"I have been ill and absent, spending some weeks at Macao, and some at Hong-Kong. My increasingly feeble health has brought death and heaven near. I trust I have nothing to fear. Simply to the cross I cling. Animating prospects of my Home. Am still afflicted by trying pains, but am praying and striving for patience with cheerfulness."

By the advice of his friends, he embarked on the 14th of January, 1845, in the Natchez, Capt. Wa-

terman, for the port of New York. So enfeebled was he at this time, that the night before his embarkation he feared to give way to the influence of sleep, lest his respiratory organs should cease to act. After he had been on board a few weeks he was greatly relieved; and he then entertained the hope, which, at the commencement of the voyage he hardly dared indulge, that he might once more reach his native land. When but two weeks of his voyage had elapsed, we find this record in his diary.

"*February* 2, 1845. How wonderful! Again on the mighty waters bound for America. After returning to Amoy, under the confident expectation that the winter, would revive me, I remained in a very weak state. No cold, or very cold weather came on. I tried different expedients in vain. A low exhausting fever set in; and as there was no prospect of improvement, I left Amoy, December 19, 1844, to try the effects of a change either to the south of China, Manilla, or America. At Hong-Kong and Canton I felt better in unimportant respects, but became worse in the symptoms which were the most serious. On the 14th of January, I embarked, *doubtful which home I should reach first.* We have been out nineteen days, and I feel greatly relieved. The goodness of the Lord fills me with surprise. Every event has been so mercifully ordered."

He who holds the winds and the waves in His hands, sent prosperous gales to waft that vessel across the broad ocean.

The Natchez made one of the shortest trips on

record; and the good providence of God was displayed in restoring this servant of Jesus so quickly to the bosom of his friends, and to the comforts and care which his weak state demanded. On the 3rd day of April he arrived at New York, after an absence of six years. He was then so exhausted and worn out by disease, that it hardly appeared as though he could survive from day to day; and it was with great difficulty that he could converse.

He came to the home of his fathers, but its chief attractions had been removed. His parents had already been gathered to the silent tomb; and the joy experienced at meeting with surviving relatives, was mingled with sadness. So weak was he, and unable to endure any exertion, that he could not even enjoy the privilege of leading in supplication to God; and but once after his return, was his voice heard pleading at the family altar, and then his frequent pauses and difficult breathing gave evidence, that even that privilege must be denied him.

After remaining in New York for a few weeks, he was obliged to leave the place on account of the distressing effects of the air upon his lungs. He hastened to Philadelphia, where he remained until the weather became more pleasant, when he sought the pure air above the Highlands of the Hudson River. When summer closed, he left the hospitable roofs under which he had been so kindly sheltered, where every comfort and luxury had been administered to him by friendly hands, and travelled to Bryan county, Georgia; where the kind providence of God

had raised up other friends, who delighted to bestow their hospitality upon him.

During all this time his health was exceedingly precarious, and affected by the slightest change. He was almost constantly oppressed by a sense of physical exhaustion, which could only be temporarily relieved. He was unwilling to use any anodynes, fearing that they might have the effect of benumbing his mental faculties, and thus of destroying his ability to perform and enjoy the great duties of religion; consequently he did not find that relief which is often obtained from the use of such expedients, by those who are in the last stages of pulmonary disease.

But though his sufferings were so severe, yet his spiritual enjoyment during this time was constantly increasing. As the outward man decayed, the inward man was renewed day by day. Under date of March 9th, he writes:—"Bless the Lord, O my soul. Health but little improved, but God's presence and loving kindness fill me with wonder and joy. I see such unchanging goodness in all the past, and find such tender love in His present dealings, that gratitude and praise fill my soul. 'He delighteth in mercy;' and that notwithstanding my past sins and present deficiencies. How delightful the thoughts of heaven have been. The long days and sleepless nights have often been turned into seasons of high enjoyment. The Lord has aroused my mind to the necessity of cultivating Christ-like forbearance, kindness, meekness, and universal love. This can be done only by watching the unceasing

operations of the mind, and endeavoring to correct every wrong thought and improper course, in the scenes which the imagination is ever presenting."

On the 1st of January, 1846, (the year of his death,) he made the following entry. He was then in Georgia, and had repeated evidences of approaching dissolution. It is the breathing of a soul ripe for heaven.

"I have probably enjoyed more of the Divine presence and favor the last year, than in any preceding one. Very ill, much of the time expecting to die. Blessed be God, I have no fear of death. This has come through confidence in the power and faithfulness of my Redeemer. Floods of light seem sometimes to have poured into my soul. God has made His goodness to pass before me. He has disclosed to me the love and tenderness of his past dealings with me—how He led me out to the heathen—sustained me all the way—and brought me back to die among the dearest friends, and in the most ameliorating circumstances. All, all is of grace, and my heart often swells with gratitude. Oh, who has ever been more tenderly and delicately provided for in all things. I have eternal life in bright and animating prospect, through Jesus Christ my all—and besides, I have 'The world and things present and things to come.' Oh, for more resemblance to Jesus. With so little, I wonder at such manifestations of love."

In the spring of 1846, he journeyed slowly from Georgia to the north. He again found it impossible to remain in the city of New York, as he was im-

mediately seized with a most acute and distressing bronchial affection, from which he could obtain no relief until he breathed the pure air above the Highlands. He continued at Albany until June, when he started for Rhode Island by the way of New York. On his way down the North River, he gratified a desire which he had often expressed since his return, of visiting the village of Athens, the place of his first settlement as a preacher of the Gospel. Twenty years had rolled by, since he had been permitted to preach there the unsearchable riches of Christ. The scene which ensued when he reached that place, was solemnly affecting. The fathers of the church had already gone to their rest; but numbers were left, who hastened to greet him, and behold his face once more in the flesh. And as his spiritual children gathered around him, and beheld his weakness and suffering, and recalled those scenes of interest through which they passed when he broke to them the bread of life, their hearts were overcome by deep feeling, and even the eye of manhood was dimmed by the tear of sorrow.

This interview was so painfully interesting and exciting, that it seemed almost too much for him to bear; and after exerting himself greatly to administer advice and consolation to these weeping friends, he was forced to bid them farewell, and hasten away from the trying scene.

He then visited Rhode Island; and in four weeks returned to the State of New York, and travelled as far west as Geneva, to visit there a relative, the Rev. Gustavus Abeel, D.D. Now, he was nearly

at the end of the journey of life, and his physical sufferings became almost insupportable. Yet he endured as seeing Him who is invisible. The greater part of his time was spent in devotional exercises. Unable to maintain a sitting posture, he would lounge on the sofa, or lie on the bed with his open Bible at his side; and spend hours in contemplating its truths, and committing it to memory. He also delighted greatly in repeating hymns, with which his mind was richly stored. He was but little affected by worldly considerations, and his hopes were growing brighter day by day. It might truly be said of him, if it could be applied to any of his generation, that he "walked with God;" and the whole tenor of his conversation, savored of deep spirituality, and weanedness from the world.

He returned from Geneva to Albany, but it was the will of God that he should proceed no farther. He had remained in Albany but a few days, when most unfavorable symptoms appeared which terminated in his speedy dissolution. From their first appearance he sunk rapidly. This decline was more obvious to others than himself. His mind was fully prepared for his departure. For months previous, and in fact, from the time of his return, he always spoke of death as an event which might occur at any time; and when his attached friends—who could hardly enter into his feelings, and feared that a constant contemplation of the great change might affect his remaining strength—chided him for speaking of it with such familiarity, his countenance would light up with a smile of holy confidence; and he

would assure them, that he had meditated on the subject so long, and realized the blessedness connected with the change so fully, that he was no more disturbed by referring to it, than by mentioning any circumstance that might occur in his life. This was also manifest from the fact, that he made every minute arrangement in reference to the disposition of his affairs with perfect composure; and directed where his body should be laid to rest, when his spirit was released from the earthly tabernacle. Still, it may be said in one sense, that death came upon him suddenly, and in a measure unexpectedly. He had before rallied under like symptoms: and he was under the impression, when they first appeared, that he had sufficient physical stamina to resist their power. But he soon saw that nature could not endure the shock, and that the last struggle had arrived. And *physically* speaking, it was a struggle; for his frame had not lost all its energy, and it resisted the inroads of the great destroyer. Nervous relaxation and the intense heat of the weather combined to render his sufferings most acute. So great was his agony, that he would permit no one to be present in his room but the physician, who watched over him with the greatest solicitude. Through the grace of God, he was able to maintain his patience and composure, when he found that death was at hand. He used his remaining strength in communion with God, and a calm contemplation of his approaching end. There was no sound heard in that chamber of death; for the sufferer chose rather to collect all his energies and employ them in viewing

eternal realities. There was no shout of triumph heard; for the sting of death had long since passed away. As the prophet of old awaited in silence the still small voice, so now he remained calm, resigned and silent, awaiting the call of his Master. It was not the silence of fear, but of composure, and deep peace which flowed like a river in his soul.

His last wish, was to be left undisturbed: and in the stillness of that chamber he communed with his Master, till the summons came, and he saw him face to face. Before his death his pains and sufferings ceased; and he lay as if in a gentle slumber, when he died. No groan or sigh was heard. He fell asleep in Jesus. Then was fulfilled that lofty desire, expressed in his journal:—the last record—written, as if with painful difficulty—which is the full expression of his hopes and feelings. It was written but fourteen days before his death.

"*August* 20, 1846.—Wonderfully preserved! With a kind and degree of disease which generally has a speedy issue, I live on. All things are mine. God sustains me through wearisome days, and tedious, painful nights. Simple faith in his word keeps my mind in peace, but he generously adds strong consolation. When I embarked for home, the latter part of the 5th chapter of Hebrews was blessed to the production of the assurance of hope, or something akin to it I have not lost it. *Death has no sting. Oh, may the Conqueror continue with me till the close, and then!!!*"———

This is the closing sentence of the diary. The pen could write no more, but in a few days the faith-

ful disciple was permitted to realize the object of his desires.

He died on the 4th of September, 1846, aged forty-two years. The Rev. Dr. Wyckoff of Albany, pronounced the funeral discourse, and his body was conveyed for interment to Greenwood Cemetery, near the city of New York. A monument erected by Christian friends now marks the place where repose the remains of David Abeel, the first Foreign Missionary ever sent by his own denomination, to preach the Gospel to the heathen.

CHAPTER XII.

We have now finished the pleasant labor of tracing the personal history of David Abeel. And as a fitting conclusion to this work, we propose to draw a brief sketch of his character. The narrative of his life distinctly develops its chief traits. But there are some points, which, on account of the form that the work has assumed, have not been noticed in the preceding pages, and yet must be introduced to render the description faithful and complete.

As yet, nothing has been mentioned in regard to the INTELLECTUAL CHARACTER and attainments of David Abeel, although the reader must have formed some conclusion on this point, as he has perused the different extracts from his journals and diary. It should be remembered, however, that the diary was written only for personal use.

He was not a man of remarkable power of intellect, or of peculiar genius; if he had been, perhaps he would not have engaged so successfully in the severe intellectual drudgery connected with the study of a difficult language.

But while there was no peculiar brilliancy in his mental formation, it was characterized by solidity

and strength. He was emphatically a man of sound mind, in the true acceptation of the term. He was a clear and close thinker;—he could appreciate nice distinctions of thought, and always expressed himself with discrimination and force.

This strength of mind, which God had given him, was the foundation on which he built the intellectual superstructure carefully and assiduously. From the time of life when he first felt deeply the necessity of cultivating his mental powers, he had been under the influence of religious principle; and was impressed with one great desire—one object of ambition—the improvement of his talents to their utmost extent, that he might use all for the glory of God. He did not spare himself in any way to attain that object. He was an indefatigable student. We must, as a matter of course, make much allowance for the disadvantages he experienced in literary pursuits, arising from his feeble health; but this fact only serves to show us what energy he displayed in cultivating his intellect, and acquiring the knowledge which he possessed, not only on theological subjects, but also on all points of general literature.

He was critically acquainted with several different languages. He was a thorough master of his mother tongue, which he used in conversation and extemporaneous speaking with peculiar beauty and force. His study of the Chinese language, doubtless led him to accurate habits of scholarship, and to an intimate acquaintance, especially with the ancient languages, that he might be prepared for the work of faithfully translating the Word of God.

It would be difficult for us to ascertain the extent of his knowledge of the Chinese. That he was endowed with peculiar natural capabilities for its acquisition, we are well aware. His ear for musical sound was correct and delicate, and he was thus fitted for observing and using correctly the different intonations, on which the meaning of words in that language chiefly depends. He often made the remark, that it was almost useless for any one to attempt the study of the Chinese who had not a critical ear in distinguishing sound. His acquisitions were restricted to one dialect of this peculiar language. To say that he had an *accurate* knowledge of it, would be declaring too much; for such an acquaintance would have required more years of study than he could have bestowed, had he always possessed good health. He was also acquainted with the Siamese and Malay languages.

As a *preacher*, his discourses were clear and forcible. He was not given to abstract discussions of truth, but was rather plain and practical. His sermons were commonly prepared with great care. It was his custom to choose his subject the first day of the week, and meditate on it, feeding his own soul with it, and drinking in the spirit of its teachings, before he presented it to the people;—and thus be brought "beaten oil," into the sanctuary. He preached on the Sabbath during the greater part of his missionary life—on two different occasions officiating as chaplain at Singapore—at Canton, for the foreign residents in connection with the other mis-

sionary brethren—and at Kolongsoo, as chaplain for the British army. In the appendix to this work will be found a sermon, which is inserted as a specimen of the depth of practical piety which characterized his discourses. His manner in the pulpit was unaffected, and at the same time winning and impressive; and the musical and pleasing intonations of his voice added force to his language.

As an *author*, Mr. Abeel contributed to the cause of missions by writing a description of his residence in China and the adjacent countries during his first visit to the East; and by publishing a work advocating the importance of the great object to which he had devoted his life, entitled "The Claims of the World to the Gospel." The former work was published soon after his return from China in 1835: the latter shortly previous to his departure for Canton in 1839. "His 'Residence in China' discovers a quick apprehension, and a just perception of the beautiful and the repulsive, in nature and in morals. His 'Discussion on Missions' bespeaks close discrimination, accurate representation, with candid and powerful argumentation."*

Mr. A's strength of mind exhibited itself in connection with his missionary labors, in his prudence and energy, and the correctness of his judgment. He rose above the contracting influence of prejudice, and always embraced expanded views of duty. He was very discriminating in his plans, and was rarely if ever mistaken in his course.

* Funeral Discourse of Mr. Abeel, by Isaac N. Wyckoff, D.D.

Such was the intellectual character of David Abeel, exactly fitting him for usefulness as a missionary of the cross:—enabling him to engage and interest by the power of his preaching—and to command the respect of all men by the strength of his mind, and the prudence of his course.

Let us now examine his RELIGIOUS CHARACTER. In this we are more deeply interested; for we can meet daily many who have made the highest attainments in science and literature, and who possess great strength of mind; but there are few who give as much diligence to keeping their hearts, as to the cultivation of their intellects—who value spiritual truths as fully as they do the truths of natural science.

It would be folly to say that these pursuits are incompatible; for some of the most ardent students of the natural sciences and of general literature, have manifested the same eagerness in their search for spiritual knowledge; and have been humble learners at the feet of Jesus—the Great Teacher. But the majority of intellectual men are so dazzled by the splendor of worldly wisdom, and fascinated by its pursuits, as to neglect that heavenly wisdom "which cometh down from above." Hence it is more pleasant to turn from these traits, in which David Abeel has been often equalled, and even excelled; and to view him in a higher and holier light —as the child of God, who consecrated himself entirely to his Master, and sought chiefly intimate acquaintance with divine things.

It may be truly said that few attain the heights of piety which he reached.

In looking at the characteristics of that piety as displayed in his views of spiritual subjects, and developed in his life, we are led to notice particularly: —HIS EXALTED CONCEPTIONS OF THE NATURE AND EXTENT OF THE WORK OF SANCTIFICATION IN THE SOUL.

It is doubtless true, that the great deficiencies in the extent of piety and self-consecration of professors of religion, can be traced to their incorrect ideas of the work of personal sanctification. Many are so careless and worldly-minded, that they do not make this a subject of meditation, and inquiry, and prayer; while others learn to cherish low and contracted ideas in regard to it. They "compare themselves with themselves," taking as their standard some creature as fallible as themselves, though perhaps more holy; and consequently are satisfied with limited attainments in personal piety.

David Abeel acknowledged as his only rule in the pursuit of holiness, the one laid down and enforced in God's word—"Be ye holy even as I am holy:"—"Be ye perfect as your Father in heaven is perfect." In other words, he knew of no other bounds to his desires and prayers than the perfection and holiness of God. This was a point on which he would often expatiate in his conversation with Christians. If he referred to the example of men, it was to show how far they had advanced in their pursuit after this great object. He frequently spoke of the Apostle Paul as an example of great attainments in piety,

and declared as his belief, "that these were made under the same difficulties which all Christians have encountered—that although, an inspired apostle, he had no special assistance in this work, farther than is vouchsafed to every seeking child of God, and that any Christian who made a right use of his privileges, might attain the same heights of sanctification through the grace of the Spirit;" and yet he did not point others to Paul as having reached the highest degree of sanctification, nor did he place his character before his own soul in this view: he looked beyond, to the great example—the perfectly holy Savior. His spirit and desires resembled those of the same apostle as expressed in the third chapter of Philippians,—"Pressing toward the mark, for the prize of the high calling of God in Christ Jesus."

Acting in accordance with the promptings of this one great desire, he was led to use with peculiar diligence the different means of grace, appointed by the goodness of God for the increase of His likeness and spirit in the hearts of His children. While he loved the house of God, he placed a far greater value on the private than the public duties of religion. A portion of each day was spent in secret communion with God. He counted his seasons of private devotion, not by minutes, but hours; and frequently whole days would be spent in prayer and fasting, although his health often forbade the recurrence of the latter seasons. Wherever he went it was soon obseved that a man of God was there. Much of his time was spent in his own apartment, and when he came out after his seasons of retirement, and

rejoined the circle, his spiritual conversation told of the happiness which he had enjoyed.

He was an ardent student of the Bible—feeling the force of the prayer which Jesus offered for his disciples: "Sanctify them through thy truth, thy word is truth." He studied it on his knees, with a teachable spirit. For days he would pore over some precious passage or chapter, until his soul was filled with its spirit. He would often peruse it in many different languages, that, to use his own expression, he might perhaps find some beauty or striking thought brought to view in one translation or version which was not in another. His Greek Testament and French Psalter were always near him. His views of divine truth were deeply spiritual. It was delightful to hear him expatiate on passages of Holy writ, for he seemed almost to catch the inspiration of the writer. When he returned from China, he formed a Bible class in the family; and the savor of his instructions yet remains in the minds of those who were permitted to enjoy his explanations of the sacred volume.

Wherever he went, the Bible was his companion; and as often as opportunity offered in his journeyings, he would refresh and strengthen his soul by its perusal, and thus preserve himself from the power of worldly influence. In his hours of sickness, it was his delight to comment on different portions of the word, while some person would read it to him slowly. And after his strength failed, the study of the Bible was the chief source of his consolation.

He was a man of prayer.—He strove always to possess the spirit encouraged in that direction. "Pray without ceasing." Prayer was the chief element of his spiritual enjoyment—the air which he loved to breathe. When in the Theological Seminary, he found a secluded place in the woods near the residence of his parents; and there he formed a bower, to which he retired for meditation and prayer, where he might be undisturbed by any intrusion. Daily he repaired to that little Bethel, and in the silence of nature's sanctuary worshipped his God. In that place, in answer to prayer, he first became impressed with the claims of the heathen, and received light in regard to his duty towards them. In all his course, he drew his spiritual strength directly from God, and owed his attainments in piety to his habit of secret prayer. It may truly be said of him, as it was of one whose character he delighted to study, the heavenly-minded Fletcher—"His closet was his favorite retirement, to which he constantly retreated whenever his duties allowed a season of leisure. Here he was privately hidden, as in the presence of God; here he would plunge himself into the depths of humiliation; and from hence, as from another Pisgah, he would take a large survey of the vast inheritance which is reserved for the saints. Here he would ratify his solemn engagements to God; and here, like the good King Hezekiah, he would spread the various circumstances of the people at the feet of their common Lord. In all cases of difficulty he would retire to this consecrated place to ask counsel of the

Host High; and here in times of uncommon distress, he has continued during whole nights in prayer to God."

Connected with his study of God's word, and delight in secret prayer, we must not forget his remarkable habits of *meditation*. He did not, like some, spend his time in this duty to the neglect of active labor in the service of his Master. All his meditations were of such a character that they led to greater diligence in that service; and he had acquired the habit of pursuing them while engaged in other duties, and journeying from place to place. It was in this way that he obtained such rich and deeply spiritual views of divine truth. Thus, for instance, he records in his diary the delight which he experienced for weeks, in contemplating the ideas suggested by the passage which forms the text of the sermon appended to this memoir.

"I am dwelling on 'And so shall we be ever with the Lord.' The theme is refreshing, enrapturing. I know not how near I am to death. Blessed be God, there is no bitterness in the thought of a speedy departure. 'I shall be satisfied when I awake (as I literally may) with thy likeness.'"

"The theme of last week is still in contemplation; and as I am in no haste to finish it, I hope it may furnish animation for weeks to come."

His diary contains frequent notices of this kind. He derived many subjects for meditation from the different hymns with which his mind was stored. He was exceedingly fond of poetry of every kind, but his chief enjoyment was found in such as tended

to sanctify the heart. It was his delight when the hour of twilight approached, to sit with the family and converse on eternal things, and illustrate his spiritual emotions in the language of expressive hymns, on which he had so long reflected, and whose sentiments he felt so deeply, that they seemed as the very breathings of his soul. In repeating a hymn, he would impress its beauties and holy thoughts upon the mind in a way which could never be forgotten. "I shall always remember," remarked a friend, "the impression made upon my mind by Mr. Abeel's manner of repeating sacred poetry—I can hear him now, as I once heard him quoting that beautiful hymn, 'Ye angels who stand round the throne'—and when he lifted up his eyes to heaven, and his voice expressed the desire of his soul as he uttered that line, 'I long, Oh I long to be there,' it seemed as if he was ready to rise from earth and enter into the enjoyment of his Father's house above."

Heaven was the great subject of his meditation, and many of the hymns in which he delighted were descriptive of its holiness and enjoyments. After his last return from the East, he became acquainted with that beautiful hymn, "I am weary of straying, Oh fain would I rest." For weeks, he lingered in delight over its touching sentiments, so applicable to his own case—and often, as he became excited and interested in conversing on his favorite theme of the saint's rest, he would utter its language as the thought and feeling of his soul. The writer has heard him repeat it, when he had scarcely sufficient strength to undergo the physical exertion of speak-

ing; and yet his languid eye would light up with interest and unwonted brilliancy; and as he would pause and rest between each line, it seemed as though the Christian pilgrim felt his weariness—while at the same time the earnest tones of his voice told how intense were his desires, if it was the will of Providence, to be "near and like his God," and "rest in His presence above."

"I am weary of straying—O fain would I rest
In that far distant land of the pure and the blest,
Where sin shall no longer its blandishments spread,
And tears and temptations forever are fled.

I am weary of hoping—where hope is untrue,
As fair, but as fading, as morning's bright dew;
I long for that land, whose blest promise alone,
Is changeless and sure, as Eternity's throne.

I am weary of loving what passes away—
The sweetest, the dearest, alas! may not stay;
I long for that land, where these partings are o'er,
And death and the tomb can divide hearts no more.

I am weary of sighing o'er sorrows of earth,
O'er joy's glowing visions, that fade at their birth;
O'er the pangs of the loved, which we cannot assuage,
O'er the blightings of youth and the weakness of age.

I am weary, my Savior, of grieving thy love—
O when shall I rest in thy presence above—
I am weary, but O! let me never repine
While thy word, and thy love, and thy presence are mine."

The use of these means of grace was the secret of Mr. Abeel's success in holy attainments. He constantly sought to be more and more like Jesus; and it seemed to others, though not to himself, that,

in many respects, he did possess the spirit of the Savior.

Yet in all his attainments he was very humble, and this *humility* was the crowning beauty of his spiritual character. He was placed in circumstances of peculiar temptation, from the very fact that his piety was acknowledged, and secured for him a high position, and the respect of men. He was in danger of spiritual pride, and yet he only valued his growth in grace, as God enabled him to exercise the feeling and humility of the child. He was a lowly-minded Christian, ever desirous of receiving spiritual instruction from all, especially from those who were the poor of earth, but rich in grace and religious experience, and who "walked with God."

It must not be thought that Mr. Abeel possessed any natural advantages, leading to a peculiarly rapid growth of grace in his soul. His attainments were made in opposition to a heart whose every thought was evil. His diary tells us of a great spiritual conflict, carried on with ardor from the time when he first espoused the cause of Christ, until he received the "crown of glory." There was no cessation in this warfare. It was a continual strife—fightings without and fears within—now resisting natural depravity, or crying for relief from the power of evil propensities—now conquering, and anon almost fainting in the contest—still going onward and upward, though the body of sin dragged like a heavy load, and forced him to cry out in the bitterness of his soul, "O wretched man that I am, who shall deliver me?" Every victory was gained after a

hard contest; and his songs of gratitude to God tell us how deeply he felt His goodness, when permitted to conquer through grace.

The only possible advantage which he could have possessed over others, might perhaps be found in the feeble state of his health, which tended to impress on his mind the shortness of life, and the necessity of full consecration in the service of God, and constant preparation for death. And yet this physical weakness must have given greater strength to the evil propensities within him, while it lessened his power of resistance. Yet he was assisted to overcome all, and to say from a full heart, in grateful acknowledgment of Divine assistance, "By the grace of God, I am what I am."

In order to complete this sketch of the character of David Abeel, it only remains to notice HIS EXALTED VIEWS OF THE CHRISTIAN'S DUTIES AND RESPONSIBILITIES. This will develop his public life and labors, as the consideration of his views of the work of sanctification displayed his private life. Thus we will see that he recognized the claims of duty in regard to the eternal welfare of others, as well as in reference to the cultivation of his own spirit.

Mr. A. was a firm believer in the declaration of the apostle, and the reasoning founded on it: "For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." He conceived that there should be a yielding up of every energy to the service of God, to be used in promoting the spiritual well-being of others. It will assist much in forming right conceptions of his character,

if we understand how fully he realized this idea of complete self-consecration to the service of the Master—how he connected it with every view of duty, and graduated all his conduct by it. It not only affected his course in his active labors in the service of God, but it also controlled him in every respect, leading him to adopt such plans and manifest such dispositions, through grace assisting, as would tend most to "glorify God" in that sense in which the Apostle Paul uses the term; or, at least, would preserve from injury the cause of religion, which he so dearly loved.

It exerted this influence by producing and promoting a peculiar care in his walk and conversation, that his life might operate in favor of religion.

Perhaps this point, and the ideas connected with it, in this sketch, may seem to many to be of too little importance to notice. But any one acquainted with human nature, knows full well that the weight and authority of personal influence are founded on example rather than precept; and, that especially in regard to matters of religion, men may promulge doctrine most successfully, if the life attests to its truth and beneficial effects, when they might speak in vain, if there was no example to show the sincerity of the speaker, and witness to the constraining influence of the truths which he delivers. And it has already been noticed, that the success of the labors of Mr. Abeel could be traced to the consistency and moral beauty of his character as sanctified by grace. Hence we conceive that this point is of importance, and should be developed.

He cultivated a *meek temper of mind*, like that of Christ his great example, and held expansive and catholic views in reference to the great duty of Christian charity. He abhorred everything that savored of fault-finding, or resentment, or angry and narrow-minded feeling. Although he was naturally of an ardent temperament, as ardent as he was brave and manly; yet, by the assistance of Divine grace, he subdued the former feelings, while he retained the latter. The spirit of God ennobled and strengthened the commanding points of his character, while it corrected and restrained the dispositions founded on selfishness and other false principles. He was a meek Christian. He was the victim of a disease, which in all its stages produced great nervous irritability, and rendered it the more difficult to preserve an even disposition—yet he was not given to the exercise of angry and impatient feelings. He insisted greatly, in his preaching and conversation, on the cultivation of those expanded views of benevolence which are the best safeguards against the indulgence of anger. He looked at all persons in a charitable light, and always desired to find some good trait in the character even of the most abandoned. He never would mention aught to the detriment of any one, and protested against the exercise or possession of such feelings by any follower of the meek and forgiving Savior. And when, in his intercourse with others, he felt the risings of any of these unholy and selfish principles of his heart, which, if indulged, would have led him to speak evil of others, he would check them, and go his closet and weep

over his wickedness, and seek for grace to be freed from feelings so opposed to the true spirit of the Gospel. He often records in his diary, that these thoughts of evil, never expressed, have caused seasons of penitence and deep contrition, when he could not rest until he had obtained pardon from God.

We can trace, as the effect of this training, *the truly Catholic spirit* of Mr. Abeel. Though he was attached to his own church, yet he hardly recognized the dividing lines of denominations. He was a friend of all of every name who loved Jesus. He labored for all, and prayed for all. He expressed deep sorrow whenever he beheld the operation of sectarian feelings. His work led him to feel the wants of the world, and the necessity of united prayer and action to secure its evangelization; and he wept over the divisions and disputes between denominations, because professing Christians thus wasted precious time, and perverted their talents, while thousands and millions were passing into eternity, and none came to help or save them. To this charitable and catholic spirit we may ascribe his influence among all denominations.

The exalted views of duty entertained by Mr. Abeel, also led him to exercise the greatest care in pursuing *a strictly conscientious course of conduct*. He was scrupulously exact in all his affairs, and all his declarations. Having cultivated the nice distinctions suggested by a sanctified conscience, he was always able to solve questions of duty for others in such a way, that their subsequent course

would testify to the correctness of his decision. He never made, unguardedly, any statement, although of the smallest importance. Trifling affairs in business were always transacted with as scrupulous a regard to the rights of others as if they were of the greatest magnitude; for, he conceived that the principles of right could be violated as fully in the former as in the latter case. He often declared the paramount necessity of strictly conscientious conduct, not only as testifying to the correctness of religious feeling, but also as giving consistency and influence to the Christian character.

These views also led Mr. Abeel to the exercise of *refinement of feeling and manner*, in his intertercourse with all. He was not only a gentleman by birth and education, but by principle. He often referred to the courtly manners, and refined sentiment, and polished language of the Apostle Paul, as giving a charm to his character and adorning his office. To this, he owed much of his influence as a missionary. Wherever he went he was greeted by the most refined, and received into circles whose powerful influence he enlisted in behalf of the work of his Master. During his residence in Canton and the East, he possessed the confidence of all classes. It was lately remarked to the writer by a gentleman who was for many years a merchant, resident in Canton, "that no person, not possessing official rank, ever obtained such unbounded influence among the foreign residents in that place, as Mr. Abeel." This was the result of his bearing as the true Christian gentleman—and the circle of his

friends in Europe, Asia and the United States, who mourn his loss, numbers among it many of that class who seldom are interested either in the person or labors of the humble missionary, whose friendship he had won by his urbanity, and whose hearts had been benefited by his devout life and holy conversation.

Yet there was neither cant in his religion, nor false refinement in his manner; nor did his carefulness in these different respects arise from any feeling but that of earnest desire, in the strength of God, to fulfil his whole duty as one who was "bought with a price."

To this carefulness and conscientiouness, he owed his success in elevating the standard of personal piety among those with whom he associated, and in being the instrument of saving so many precious souls.

We may affirm with all truth, that Mr. Abeel accomplished more spiritual good in his private intercourse with men, and by the power of his holy life, than as a preacher. The fruits of his ministry are unseen of men. They were gathered as he went from place to place in his missionary labors, or when seeking for a renewal of his physical strength. They were gathered from different families, where in the providence of God he tarried from time to time. Cases are known where whole households have been won to the service of his Master through the instrumentality of his holy life and conversation. Often a passage of Scripture, or a prayer, or a parting word would be the appointed means of bringing light and peace to some precious soul. All felt that

it was a privilege to receive him and tender to him every hospitality, for he always left a blessing behind, in his prayers, and the savor of his heavenly conversation.

A notice of the PUBLIC LABORS of Mr. Abeel will conclude this sketch. In regard to these also, he realized the duty of the Christian to give himself wholly to them. He was a zealous laborer in the vineyard of the Lord; he literally spent his strength in the cause of Christ, and was remarkably characterized by *fidelity* and *prudence.*

He was *unwavering* in the performance of duty. He lived under the constant impression that his life would be short, and he aimed at using every moment of time to advance the cause of Jesus his Savior. His course of duty was sometimes very difficult, at other times very uncertain, and not to be traced by human wisdom. His health, and other dispensations of Divine Providence, often appeared as barriers in his way, but he never faltered; he was a man of faith and zeal, and as far as God opened the way, he labored with diligence.

His steadfastness and energy are displayed in the course he pursued when he sailed the last time for China. The physicians advised him of the dangers attending his departure, and the uncertainty of the prospect that he would ever reach the port of destination. His debility and sufferings called him to remain where he might obtain all the comforts of home, and medical aid. Weeping friends urged upon his mind the consideration that his presence at home was of great benefit to the cause of mis-

sions, and besought him to tarry—but he had devoted himself to the ignorant inhabitants of China, and there he felt that he must go, if he could only labor for a short time. To all his answer was, "No, I shall not forsake the heathen, while I have any strength to employ for their salvation; and if it is the will of God that my grave shall be on heathen ground, it will be the more delightful in the morning of the resurrection, to rise from the post which my Savior assigns me." The result proved that his work was not yet all done in that place; for the most interesting and useful part of his missionary career is embraced in the time of his last visit to China. Then God broke down the partition wall, and bade him and his fellow-laborers enter in, and have free intercourse with her degraded inhabitants.

His labors only ceased when his strength failed. His last sermon to the Chinese was preached under the pressure of severe debility and with much exertion. When he returned again to the land of his fathers, he was worn out and broken down by toil and disease, and it was evident that his work was all done. It had been well and faithfully performed, under the smiles and directing providence of his covenant God.

A letter has recently been received from the Rev. Dr. Anderson, Secretary of the A. B. C. F. M., containing the following views of the character and public services of Mr. Abeel; with which we conclude this sketch.

"On turning my thoughts to the subject of Dr. Abeel's missionary character, I do not find myself in circumstances to do any sort of justice to it. My

acquaintance with him was not sufficiently personal; it was too exclusively that of a correspondent and distant observer, to get at those nice shades, which are essential to an accurate portraiture of his character. It does not yield to my opportunities for observation or powers of analysis. I will suggest such facts, however, as readily occur to me.

"Dr. Abeel had his own appropriate sphere. His gentlemanly manners and fine feelings made him acceptable and gave him access to the more wealthy and cultivated classes, both of Christians and heathens. If he was frequently found among these classes, it was because such was his vocation and he yielded to it, and sought there to exert an influence in behalf of his favorite object. So far as I have had the means of knowing, he was never less the Christian missionary when among the wealthy and accomplished, than he was when among classes of less pretension. All who knew him will acknowledge the truth of this. It required no more effort for him to maintain everywhere the character of the missionary, than it did that of the Christian. The whole development of his religious character was indeed missionary, owing probably to the singularly benevolent cast of his piety, and to his having so early devoted himself to the missionary work. The benevolence of his piety, the ease of his manners, the attractiveness of his conversation, combined to endear him to many of the finest Christian spirits among us of both sexes, when he was at home, who delighted to alleviate his sufferings, and were in turn much benefited. I wish there might be others

to succeed him; for the rich find it hard to enter the kingdom of heaven; and the harder, because so few approach them, as our brother always did, in the simplicity and frankness of the Gospel.

"So far as the prominent men among the apostolical and other missionaries of the first age of the Christian church are known to us, they were unlike each other, notwithstanding their resemblance in spirit to Christ. Our brother was not a Paul; nor was he a Peter; he more resembled the beloved John. He was fitted to conciliate, to win; he was a good pioneer in a mission. Men could not help reposing confidence in him. His countenance, voice, and manner, all tended to disarm prejudice, and predisposed men to listen and assent. It was a good thing for the Amoy mission, that he was one who commenced it; and to this, among many other favoring providences, we owe much of the peculiarly tolerant spirit among the leading Chinese of that place. The impression he made during his brief visit to Bangkok, in Siam, was also singularly happy. It was hard even for prejudiced and bigoted pagans to resist the impression, notwithstanding his imperfect use of their language, that his aim was to do them good; and the grace of God had taught him, that the secret of the missionary success is in preaching Christ, as the only name under heaven given among men whereby we must be saved. Grace also inclined him everywhere to make direct efforts for the salvation of individual men, as he had opportunity. In this respect he was a true successor of the Apostles.

"What he would have accomplished as a missionary, had he possessed more health and a more vigorous constitution, and been able completely to master that most difficult of all languages, the Chinese, and to spend a series of years in continuous missionary labors, we cannot know. Nor is it necessary, to a high appreciation of his character and usefulness as a missionary, that we should know. He did what he could—he was faithful unto death —he illustrated the spirit of his Lord and Master, in the view of the heathen, and in view of the churches at home; and his memory will be cherished, not only in the Reformed Dutch Church, but by multitudes in other kindred bodies of Christians associated in the work of foreign missions."

Such is a sketch of the character of David Abeel. It is believed to be a faithful picture of his views of duty, and their effect on his life. It testifies to the power of the grace of God to convert, to sanctify, and to make useful in the service of the Redeemer. Who would not seek the same grace, and profit by its happy influences. He has gone to his reward. The ardent, devoted child of God has now realized the happiness of that state, which, when he dwelt on earth, was the chief object of his hopes and desires.

"THE PATH OF THE JUST IS AS THE SHINING LIGHT WHICH SHINETH MORE AND MORE UNTO THE PERECT DAY."

APPENDIX.

RELIGIOUS VADE MECUM,

PREPARED BY DAVID ABEEL, AT CANTON, 1830.

DAILY GUIDE.

[TO BE READ CAREFULLY EVERY MORNING.]

Commenced another precious day.
An important part of temporal existence.
A minor cycle of human life.
Cannot be spent without great spiritual benefit, or injury.
Has a bearing upon all the future, and must result in unspeakable gain or loss, to yourself and others.
Can never be recalled.
Must leave the remnant more contracted than before.
May be the last.
Is equally important as though it closed the season of preparation.
Must be reviewed under circumstances of the greatest solemnity and interest.
"Have more and greater business to do with God this day, than with all the world all my life."

IN GENERAL, CONSIDERING THE PROBABLE EVENTS OF THE DAY.

What duties are to be performed?
What sins to be avoided?

PARTICULAR REGULATIONS IN PRIVATE.

1. What your hand findeth to do, do with your might.
2. Guard against distracting haste, and wandering thoughts in duty.
3. Read the word with close and prayerful attention.
4. In singing, attend to devotion, not style.
5. Give a season to solemn meditation.
6. If dejected, fly to your ever present, sympathizing Friend.
7. Cultivate habits of holy intimacy with the Savior.
8. Avoid temptation.
9. Obsta principiis.
10. If tempted, look to Jesus for strength; and remember that your Savior endured temptations and agonies for you, "and ye are not your own."
11. Labor to be as much detached from the world as possible. Exclude the future of life from your plans, desires, and thoughts, except as dictated by evident duty. To-day! To-day! make everything of to-day!
12. Cherish a strong interest in the cause of Christ, especially in the conversion of the heathen, seamen, and ungodly friends.

13. Keep hourly in mind, that even should you do your best, which is rarely the case, you are an unprofitable servant; and that nothing, but the infinite sacrifice of Jesus, can be of the *least* avail to justification and eternal life.

REGULATIONS FOR CONDUCT IN THE SOCIETY OF OTHERS.

1. Indulge no levity, wit, or anecdote, without a correct motive and good tendency.
2. Avoid the appearance of dullness, dejection, unamiableness, &c.
3. Say and do nothing which appears like self-praise, or can possibly foster pride.
4. Be tender of the feelings of all, and avoid retaliation, censure, sarcasm, &c.
5. Never hear with the least expression of pleasure, nor utter a word, which can be interpreted into anything like a momentary forgetfulness of the importance and necessity of religion.
6. If occasion requires, or circumstances will admit, show the deepest interest in commending, explaining, and enforcing truth.
7. Labor to *create opportunities* of promoting the eternal welfare of your fellow-men.
8. Never forget your station, responsibility, and final account.
9. Dwell upon the inconceivable and eternal consequences of your ministry to others.

EVENING RETROSPECT.

1. With what feelings arise ?
2. How engage in private devotion ?
3. How family, or social ?
4. What frame of mind until noon ?
5. How discharge devotional duties then ?
6. What exercises since ?
7. Any solicitude for missions, or the cause of Christ in general ?
8. Any for friends and acquaintances ?
9. Any animating glimpses of heaven ?
10. Any new arguments to self-denial, sacrifice, exertion, prayer ?
11. Any new views, or salutary impressions from the word ?
12. Any discoveries in your own heart from thoughts, wishes, imaginations, &c. ?
13. What sins in private or public ?
14. What temptations and how resist them ?
15. What done for salvation of fellow-immortals ?
16. Did you seek opportunities of usefulness, and avail yourself of all ?
17. Done or said nothing to injure religion, or the souls of men ?
18. What progress in studies ?
19. With what motives ?

THIS WORLD AS OPPOSED TO SPIRITUAL RELIGION.

1. God hath shown its worthlessness :—
   In the life and death of Jesus,

In case of the Apostles, and best men,
In giving it to greatest enemies. Nero, Heliogabalus, &c.,
In utterly disappointing the expectations of men.

2. He hath curtailed our life, so that we cannot enjoy it.
3. He hath allowed it to be our greatest temptation; and, at the same time declared, "If any man love the world the love of the Father is not in him."

OF THE CHRISTIAN'S RELATIONS.

To your daily associates,
Intimate friends,
Whole circle of acquaintances,
Society by which employed,
Church to which you belong,
Christendom,
World,
Future generations,
Eternity.

PRAYER.

The most important of all duties.

If ever successful in any personal or relative duty, it must come exclusively from God.

The deepest solicitude for the cause of Christ, instead of diverting the attention in prayer, should increase its spirit.

Thus, in the presence of the ungodly, instead of aiming to affect their hearts, our hearts should

be fixed upon Him whose power alone can convert.

Should regard prayer as the greatest assistance, or means of success in everything.

How unwise to have the mind so distracted by the other duties of the day, as to be in the least indisposed to that, which is the most direct means of giving them any avail.

HELPS IN PRAYER.

1. Remember your entire dependence on God. We are not "sufficient of ourselves."
2. Send up petitions for Divine assistance.—"My soul cleaveth unto the dust; quicken thou me according to thy word."
3. Engage your heart previously—"Who is this that hath engaged his heart to approach unto me, saith the Lord."
4. Seek to gain a spiritual mind.—"Be thou in the fear of the Lord all the day long;" and then you can and do pray without ceasing.
5. Persevere in prayer, notwithstanding distractions.
6. Neglect not the Holy Scripture.—"He that turneth away his ear from hearing the law, even his prayer shall be abomination."
7. Mortify all sin.—"If I regard iniquity in my heart, the Lord will not hear me."
8. Watch for the answer, as well as the spirit of prayer. In the evening ask, "Have I received what I prayed for?"

9. Meditate before prayer.—"While I was musing the fire burned; then *spake* I with my tongue."
10. Renounce all known sin.—"If our heart condemn us not, then have we confidence towards God; and whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight."

ENCOURAGEMENTS TO PRAYER.

"Remember not the sins of my youth nor my transgressions; according to thy mercy remember thou me, for thy goodness sake, O Lord."

"For thy name's sake, O Lord, pardon mine iniquity, for it is great."

"O Lord, though our iniquities testify against us, do thou it, for thy name's sake, for our backslidings are many, we have sinned against thee."

"Oh the hope of Israel, the Savior thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turnest aside to tarry for a night?"

"Why shouldest thou be as a man astonished, as a mighty man that cannot save; yet, thou, O Lord, art in the midst of us, and we are called by thy name, leave us not."

"Call upon me, and I will answer thee, and will show thee great and mighty things, which thou knowest not."

"He is able to do exceeding abundantly above all that we ask or think."

"And this is the confidence that we have in him,

that if we ask anything according to His will, He heareth us."

"Likewise the Spirit also helpeth our infirmities, &c. He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

"Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus."

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."

HEAVEN.

Heaven consists in the perfect enjoyment of the presence and communion of the exalted Savior.

In the full display of the infinite love, goodness, grace, wisdom, and power of God, through Jesus the Savior—the revelations of the eternal counsels of His will, especially in the glorious work of Redemption.

In the delightful society of myriads of Angelic Spirits, and of Prophets, Apostles, Martyrs and Saints, redeemed from earth, all constituting one harmonious family, with Jesus the Head.

Heaven is

A separation from	*The enjoyment of*
Defiling corruptions,	Perfect purity,
Heart-sinking sorrows,	Fulness of joy,

Entangling temptations,	Everlasting freedom
Distressing persecutions,	Full rest,
Pinching wants,	Universal supplies,
Distracting fears,	Highest security,
Deluding shadows.	Substantial good.

Daily associate all your experience with Heaven.

Are your spirits excited?	Think of	The fulness of joy in Heaven,
Depressed?		Its unabating excitement,
Wearied?		Immortal energy,
Stupid?		Liveliest affection,
Tempted?		No wish, inducement, possibility of sinning,
Sin-burdened?		Free, full, forgiveness,
Sin polluted?		Perfect holiness,
Fascinated by earthly grandeur?		Glories of the New Jerusalem,
Profusion?		Inheritance of *all things*,
Animated by crowds?		Multitude innumerable,
Left to loneliness?		Husband, hosts of brethren,
Disesteemed, slighted?		Disinterested love,
Opposed?		Perfect unanimity,
Separated from friends?		Everlasting fellowship,
Sick?		Perfect health,
Longing for the love and likeness of Jesus?—for anything?		*Every desire* perfectly gratified, enjoying as much of God as the soul can desire.

SERMON ON HEAVEN.

BY DAVID ABEEL.

"And so shall we ever be with the Lord."—1 THESS. iv. 17, last clause.

As man's chief duty consists in the cultivation of the affections, so his highest happiness results from their proper exercise.

Man was formed for society. Unlinked from the chain of sympathy which unites him to his fellow-beings, he cannot be happy. This law of our nature admits of no infringement. The uniform experience of the heart—its hopes and fears—and joys and sorrows—its plans and pursuits—all demonstrate this truth. Amiableness, benevolence, gratitude, sympathy, all those principles which are essential to perfection of character, are quite as indispensable to enjoyment, and have no element but society. But man was not simply designed for companionship, he was originally intended for the highest class of society. The Creator formed him for Himself. He impressed his spirit with His own image—He endowed it with powers capable of endless advancement—and He Himself must become the infinite object of adoration and love, or no immortal being can be perfectly and unchangeably happy.

This may require demonstration to some minds;

but only to those who forget that the present is our infantile state of existence, and, that here, ignorance and error completely enwrap the majority of our race. When the spell of sin is broken, when the sinner is brought to love and serve his God and Savior, the soul aspires to her original destination. Or, should the delusion continue until death, it can survive no longer. When we awake to immortality, God must be our Friend and Portion, or the universe cannot compensate the loss. With such a Friend, who can measure the degree or assign the duration to our bliss. Inquire of the most enlightened and experienced man on earth—the aged Christian—whose heart has long been the temple of the Holy Ghost—what defines the heaven he is struggling to obtain; and if the depth of his soul could give utterance to its strongest emotions, it would cry out—"To be ever with the LORD—to be EVER with the Lord."

I. THIS IS HEAVEN. IT IS ESSENTIALLY A STATE OF SOCIAL FELICITY. "Our fellowship is with the Father, and with His Son, Jesus Christ."

Friendship the most intimate and enduring, always claims for its support those moral and intellectual qualities which the judgment approves; and where there is a capacity to appreciate excellence, the more elevated the character, the more intense will be the interest it creates. What then must be the enjoyment of God to all those whom His own mighty power has wrought to this high destiny. Here is esteem and love heightened by boundless admiration. Infinite majesty—infinite mercy, com-

bined. His glorious incommunicable attributes—His independence, eternity, immutability, immensity —must fill the mind with the most profound veneration and filial complacency ; while His condescension and kindness overwhelm it with wonder and delight.

Zophar desired that God would show Job the secrets of *wisdom.* This is impossible on earth, but in heaven there are no secrets, none, at least, which may be comprehended. Mysteries incomprehensible to finite minds, there ever must be, and this secures the eternity of intellectual enjoyment.

The soul shall drink in knowledge, pure and copious, from its original living Fountain, without ever being able to exhaust the source ; nay, with no other restriction than that which limits its own capacity. Who can conceive the animation with which we shall explore those purposes which are developed in the grandeur and variety of creation, and fulfilled in the vast, the minute, the simple, the complex events of universal Providence. Then we shall see through this magnificent scaffolding and perceive the design of its erection. All that was dark, and dubious, and perplexing on earth, shall here appear in the most admirable order and connection ; the fruits of infinite benevolence. And above all, with what inconceivable joy shall " the redeemed from among men," be admitted to those " treasures of wisdom and knowledge, which are hid in Christ Jesus, which God ordained before the world unto our glory." Herein, we are taught, is displayed " the manifold wisdom of God," which " the principalities and pow-

ers in heavenly places" now bend their mighty energies to comprehend. That which has occupied the Divine mind from eternity, will surely furnish themes of exhaustless interest to all the intelligences of heaven through their endless career.

Omnipotence is another attribute, which is fitly consorted with infinite wisdom. "God hath spoken once, twice have I heard this, that power belongeth unto God."

Here is the primal source of power—that power which created all things—which supplies, and, of course, controls all the energy that can ever be brought to resist it—and yet, which only moves to accomplish purposes of paternal kindness to the universe. How gratifying to every holy mind, that this glorious, perfect Being can perform all His pleasure.

In Him we shall see combined with infinite wisdom and power, infinite *purity and rectitude.* "He is glorious in holiness." This attribute is the crowning excellence of His character, adorning all His other perfections, and rendering their operations immutably right. It inspires boundless and universal confidence, and awakens the unceasing praises of the heavenly host.

But there is still another aspect in which He has delighted to commend Himself to us, his erring creatures. "God is love." Such is the sum of the revelation He has made of Himself in His word, and in His Son—essential, eternal, unchageable love. In yonder bright world we shall be able to account for that love which gave up its dearest object to death for its enemies. The face of this love, beaming in

all its radiance, without one gathering frown, or intervening cloud, shall pour its tide of light and life into our souls forever. Mightily strengthened by the Spirit, we shall then be able "to comprehend what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge."

But it is not in the contemplation of His attributes separately that we shall then, as we do now, become acquainted with our Father and God.

He has declared, that "we shall see Him face to face"—that "we shall see Him as He is." *We shall behold this perfect character in its undivided integrity.* It is the glory beaming from all these inseparable attributes, in the presence of which our blessed Redeemer has promised to present us. To bring this infinite nature more within our view, it has been embodied in the mediatorial person of God's co-equal Son. "In Him dwells all the fulness of the Godhead bodily." An infinite Being can never be fully comprehended but by Himself; and doubtless much of the brightness of that glory, which would otherwise have been too dazzling for even immortal vision, shall be transmitted through the glorified humanity of the Redeemer. Here our minds, even now, find a resting place. Though His Deity was almost constantly veiled while upon earth, yet we well remember this exhibition of love, stooping to the lowest conditions of life, to the humblest offices of affection, displaying a benevolence which the universe never witnessed before; while, occasionally, the rays of the Godhead would gleam forth—and death and hell

recognizing His majesty would resign their prey—and nature would suspend her uniform laws—and her most ungovernable elements would instantly obey His voice. This character, with all its lofty attributes, is presented to the mind as simple and entire. We grasp it at once. If so lovely in His humiliation upon earth, how must He appear on His own throne, in His own glory, and the glory of His Father.

"I beseech thee, show me thy glory," said Moses. But though God made His goodness to pass before him, and proclaimed His name, yet He added, "Thou canst not see my face, for there shall no man (no mortal) see me and live." *Nothing less than Divine power can fortify the soul to behold Divine glory.* This is reserved for heaven. It is the beatific vision of the blessed. With an eye which blenches not at uncreated light—with a heart whose element is perfect holiness—what must it be to dwell in the presence of this glory. Well might the Apostle declare, that the sufferings of this present time, and *his* sufferings too, are not worthy to be compared with the glory which is to be revealed. Happy spirits! who have escaped from the sins and infirmities of the flesh, and are now before the throne of God, and the Lamb. "They see His face, and His name is in their foreheads." It is the admiration of this glorious character which sustains the ceaseless praises of the ransomed and angelic throng. "They rest not day or night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." "Blessing, and glory, and wisdom, and thanksgiving, and

honor, and power, and might, be unto our God forever and ever. Amen." Who that loves truth, knowledge, purity, perfection, does not long for such a destiny. Who does not cry out, "My soul thirsteth for God, for the living God; when shall I come and appear before God." "Whom have I in heaven but thee, and there is none upon the earth that I desire besides thee."

This, then, must ever be the chief source of happiness in heaven—the admiration, the love, the enjoyment of a Being of infinite perfections—who is as condescending and lovely, as He is exalted and powerful.

II. But this happiness is increased by the strongest sense of gratitude for God's many most unmerited favors. "Thy Maker is thy husband, the Lord of Hosts is his name; and thy Redeemer, the Holy one of Israel; the God of the whole earth shall he be called." It is the Lamb that was slain who fills the eternal throne. What a world of transporting interest does this open to the mind. The mysterious union of the creature with the Creator—of the victim with the Being whose inviolable justice and universal government demanded the sacrifice—are themes which can only be named in this world. Our low and lost condition—our exposure to eternal misery—our deep and repulsive depravity—our ten thousand thousand provocations and sins—shall all be remembered to enhance the mercy which saved us; while the voluntary abasement of this exalted Being—his assumption of all our liabilities—and the privation, and reproach, and toil, and agony which

His love cost Him—shall produce the deepest impression upon the mind. We must see Him on His throne,—we must hear the pealing acclamation, "Worthy is the Lamb that was slain," as it breaks from the whole ransomed multitude, and awakens the responses of all the angelic choirs, before we shall be qualified to look back to the scenes which He enacted in Bethlehem, and Nazareth, and Gethsemane—in the hall of Pilate, and on Calvary. When we see the very highest honors of heaven paid to the Lamb of God, His sacrifice shall appear in its true light. Not till then, shall we be fully prepared to sing that new song, which none can learn but they who were redeemed from the earth. Then, too, shall we be able to appreciate the condescension and forbearance of the Holy Spirit, in renewing our hearts and educating us for heaven. "We shall remember all the way which the Lord our God led us." Every blessing we have ever received shall be traced to this love.

> "He bowed beneath our heavy woes,
> To raise us to His throne:
> There's ne'er a gift His hand bestows,
> But cost his heart a groan."

From the depth of the bottomless pit which we have escaped—from the height of the excellent glory which we have attained—from the past eternity, in the counsels of which we were chosen in Christ Jesus—from the scenes of the endless future, which have opened in radiant perspective before us—wherever we turn, we shall find subjects for the purest gratitude and most profound astonishment.

Every emotion of happiness which the redeemed enjoy in heaven finds but one appropriate expression; "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His father, to Him be glory and dominion forever and ever. Amen."

III. Again, THE HAPPINESS OF HEAVEN IS GREATLY ENHANCED BY THE DEGREE OF INTIMACY WITH WHICH THIS GREAT BEING HONORS US. To be received as subjects, servants, vassals, with the privilege of beholding His glory and with the gratitude of redeeming love upon our hearts, would be heaven. But this is not the heaven to which we have been called. We are admitted into a union with Himself, the nature of which cannot be fully represented by the analogies of earth. Every relationship of life has been laid under contribution to shadow it forth. He calls Himself our Friend, our Father, our Husband; and when He appeared among men, the Son of God employed every conceivable simile to make it known. He compared it to the branches and vine —the head and its members—the living principle and the being whom it animates—not only to different parts of the same material body, but to the same indivisible spirit. He asumed our nature, and united it in one person with His own, that He might become one with us. He gives us His own Spirit, to make us one with Him. Nothing upon earth, nothing in creation, could satisfy Him as a fit emblem of this union; and hence, leaving all inferior subjects of relationship, He points us to the incomprehensible oneness which exists between Him-

self and His Father, while He prays "That they all may be one, as thou Father art in me, and I in thee, that they also may be one with us." "I am in my Father, and you in me, and I in you." No king has ever admitted his greatest favorite on such terms of intimacy—no mother her only child—no husband the wife of his strongest affections. Nothing less than such a union, can explain those parts of revelation which confound our faith, and even overpower imagination. For example:—"I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and *hast loved them even as thou hast loved me.*" "I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table, and sit on thrones, judging the twelve tribes of Israel." "Heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together."

"To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." "Behold the tabernacle of God is with men; and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

IV. THIS HAPPINESS WILL BE PERPETUATED AND CONTINUALLY HEIGHTENED BY BEHOLDING THE BLESSEDNESS AND GLORY OF HIM WHOM WE LOVE SUPREMELY

—TO WHOM WE OWE OUR ALL. This, most emphatically, is the heaven of the redeemed. This is their final rest. As they enter the higher and purer regions of the spiritual life on earth, all other interests successively expire; and when they reach that point where the light of heaven often mingles with the shades of earth, and the visions of the blessed break in upon the entranced spirit, their energies become concentrated in one absorbing desire, that their Redeemer may be glorified and infinitely happy. This our blessed Lord well knew. In His memorable prayer to His Father, He makes no request for our personal happiness. His petition was—"Father, I will that they also whom thou hast given me be with me where I am, *that they may behold my glory which thou hast given me,* for thou lovedst me before the foundation of the world." Just in proportion as our love to Him exceeds the love we bear to self, or to any other being, must the joy from this source transcend all other joy. This gives a double intensity to our being "glorified together with Him." Though we shall be exalted to His own throne, and be made partakers of His own honors, yet our highest bliss will not arise from *our* exaltation but from HIS. As the members of the body are perfectly subservient to the head, and only move to obey its directions, so shall we lose almost the consciousness of a separate existence, and only live in Him who is our Head and Life. Even before His final advent to make up His jewels, those who have passed into His heavenly kingdom are represented as exulting in the triumphs of His Gos-

pel upon earth. Moses and Elias met Him on the mount of transfiguration, and conversed with Him of His decease. Many arose with Him from the dead, and most probably attended Him to His throne. At the return of every prodigal—at the repentance of *every* sinner—all the happy family in heaven rejoice. And when the power of Antichrist—that greatest obstacle to the universal prevalence of Christianity—shall be destroyed, the Prophet, wrapt in the visions of the future "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth; let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of the Lord, and of His Christ, and He shall reign forever. And the four and twenty elders (the representatives of the church on earth) which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." That will be a time of exaltation to them—which, for the honors their Redeemer shall reap, is designated "The day of Jesus Christ,"—when He shall raise the dead, and change the living, and sit as Judge over assembled worlds;—when all His ways of mercy and of justice shall be brought to

light—when His enemies can find no fault except with themselves—when "every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

What events shall transpire beyond the judgment, we are not informed. Of one fact we are certain; the Son of God shall lose none of His honors, but most probably new glories will be clustering upon His head forever. The infinite resources of His nature, the immensity of His works, and His own eternal majesty, all require this.

The drama of redemption must have a prospective bearing, and when the great family of the redeemed are gathered home, we shall unquestionably witness other consequences by which we shall learn still more of "the manifold wisdom of God."

"And so shall we be ever with the Lord."

> "Millions of years, our wondering eyes
> Shall o'er His beauties rove;
> And endless ages will adore
> The glories of His love."

"Because I live, ye shall live also." What security! All the instincts and aspirations of our immortal nature are here perfectly satisfied. No dreaded contingency—no unfulfilled condition—no possibility of change—shall disturb the delightful assurance that all we *ever* enjoy, shall be enjoyed *forever*. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

This is a distant, dim view of the glories of the upper world—"Now we see only through a glass darkly."

These are parts of our Father's ways with His children; "but how little a portion is heard of Him."

Thus far we have scarcely referred to what is called the subjective glory of the saints—the new and inconceivably improved state of the soul—its vastly augmented capacity of knowledge and susceptibility of enjoyment—its perfection in holiness—its eternal exemption from all moral or physical embarrassments;—and after the resurrection, its possession of a body which we are taught shall be incorruptible, glorious, powerful, spiritual, an instrument to assist its operations, and supply it with new faculties, and sources of joy. The testimony of inspiration on this subject is, "When that which is perfect is come, then that which is in part shall be done away." "Now I know in part, but then shall I know even as also I am known:" a surprising passage, and one on which I scarcely dare venture an opinion, for it evidently compares our knowledge with that of Omniscience itself.

The glorified humanity of the Son of God is the type of our future advancement. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." And being ever with the Lord, these faculties shall be in the progress of rapid and endless improvement.

We have just hinted at the subjects of thrilling

investigation, which countless worlds, in all their physical variety, and the nature and condition of their occupants, shall furnish.

We have made no allusion to those most interesting services with which we have reason to believe we shall be honored, services which are the spontaneous expressions of ardent love—in the performance of which, instead of a momentary suspense of our highest bliss, we shall be like the angels in their earthly ministrations; who, while guarding the little ones of the Great Shepherd's flock, "do always behold the face of our Father which is in heaven." They carry heaven with them, and increase their enjoyment by their benefactions.

Not an allusion has been made to the delight of intercourse with the innumerable company of holy, exalted, most united beings, many of whom we knew and loved upon earth—the glory and honor of the nations—the élite of the universe. The intimate relationship, and perfect affinity which unites this great family of angels and men, of whom Jesus is the Head, shall endear them to each other beyond all the ties of earth. And here, too, the friendship of brethren can be no interruption to the enjoyment of the Great Head of the household. Nay, we shall assist each other's mighty joys. Shining forth as the sun in the kingdom of our Father, we shall multiply the exhibitions of the divine glory, and reflect its light upon each other.

These, pre-eminently, as the chief of the ways of God's creative power and redeeming mercy, will enchain our souls with new wonder to the Redeemer.

Nothing can divert us from the great central object of admiration and of love in heaven, but all things shall combine to increase our knowledge, and enhance our appreciation of Him who is all in all.

> "Thou art the Source and Centre of all minds,
> Their only point of rest, Eternal Word;
> Thou art, of all thy gifts, Thyself the crown."

That infinite Being who is the heaven of yonder bright world, is the only heaven enjoyed by His people on earth,—"Whom having not seen ye love, in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." Just as far as we delight in his presence and communion here, may we indulge the hope that we shall be ever with him. Let us often dwell upon these ineffable glories. They were revealed for our sanctification; for "every man that hath this hope in him, purifieth himself even as He is pure."

How admirably adapted is their influence to compose the mind under the shocks which it daily encounters from sins, and infirmities, and sickness, and change, and death. We are orphans indeed without this hope; but with it, under every trial, we may hear the soothing voice of our heavenly Friend, exclaiming,—"Let not your heart be troubled—ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come

again and receive you unto myself, that where I am there ye may be also."

"This glorious hope revives
Our courage by the way,
While each in expectation lives,
And longs to see the day.

"From sorrow, toil, and pain,
And sin we shall be free;
And perfect love, and friendship, reign
Through all Eternity."

THE END.

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